The Methodist Woman

ANOTHER YEAR IS DAWNING,
DEAR MASTER, LET IT BE,
IN WORKING OR IN WAITING,
ANOTHER YEAR WITH THEE.

—Frances R. Havergal

Vol. 13 **The Methodist Woman** No. 5

Editorial Offices
150 Fifth Avenue
New York 11, N. Y.

MRS. C. A. MEEKER
Editor

Publication Offices
7820 Reading Road
Cincinnati 37, Ohio

MRS. E. LEROY STIFFLER
Publication and Business Manager
MRS. C. C. LONG
Circulation Manager

WOMAN'S DIVISION OF CHRISTIAN SERVICE

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OUR WRITERS

Miss Irene Murphy, English Department, National College for Christian Workers, Kansas City, Missouri.

Miss Florence H. Cox, secretary, Crusade Scholars, Division of World Missions.

Rev. Ernest R. Case, pastor, Immanuel Methodist Church, Waltham, Massachusetts.

Mrs. Earl Houseman, editor of *The Candle Beam*, official magazine of Kappa Phi, Falls Church, Virginia.

Mrs. Elsie Thomas Culver, secretary for Public Relations, World Council of Churches.

Mrs. Neal Ireland, vice-president, Western Jurisdiction, Los Angeles, California.

Mrs. Paul Deats, Jr., Auburndale, Massachusetts.

Mrs. Harold N. Exman, secretary of Missionary Personnel, Ohio Conference, Cincinnati, Ohio.

Mrs. Otillia de O. Chaves, Brazil, president of the World Federation of Methodist Women.

Mrs. L. D. Boman, vice-president, Independence District, Kansas Conference, Fredonia, Kansas.

OUR COVER

The entrance to the Susie Gray Dining Hall, taken from the cloister, Scarritt College for Christian Workers, Nashville, Tennessee.

New Year's Resolutions

Check the ones you intend to make and add others.

I RESOLVE

To be present at every meeting of the Society.

To invite a visitor to attend with me.

To try to win one new member.

To read THE METHODIST WOMAN.

To read the WORLD OUTLOOK.

To pray and work for the success of the quadrennial program.

To pray daily for our missionaries and deaconesses using the *Prayer Calendar*.

To take part on the program whenever invited to do so.

To accept an office if approached.

To increase my pledge.

To

To

THE METHODIST WOMAN, the official organ of the Woman's Division of Christian Service, is published monthly (bimonthly, July and August) at 7820 Reading Road, Cincinnati 37, Ohio, by the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

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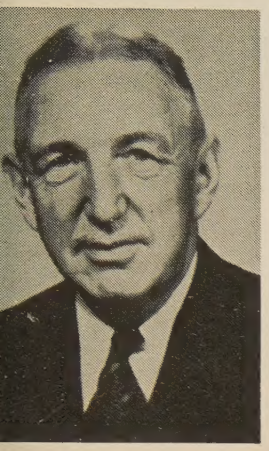
Members of the Woman's Division of Christian Service

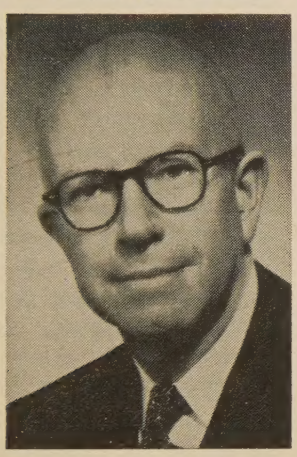


The pictures of the Youth Members and the assigned bishop from South Central Jurisdiction will appear in a later issue.

Bishop Frederick B. Newell
Northeastern Jurisdiction

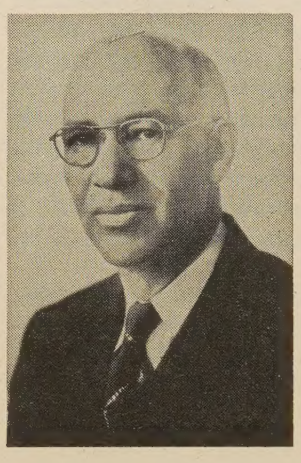
Bishop Costen J. Harrell
Southeastern Jurisdiction

Bishop Glenn R. Phillips
Western Jurisdiction



Bishop Marshall R. Reed
North Central Jurisdiction

Bishop Edgar A. Love
Central Jurisdiction



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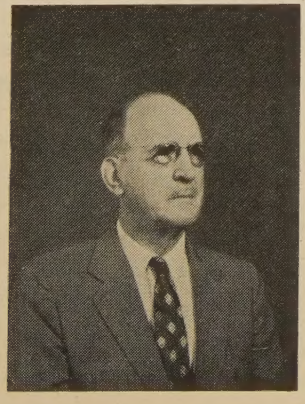
Mr. Littell Rust



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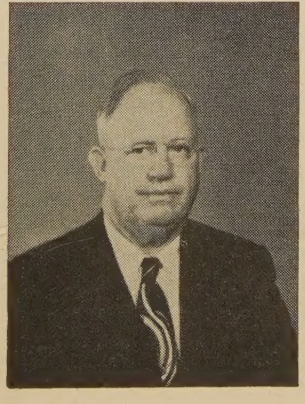
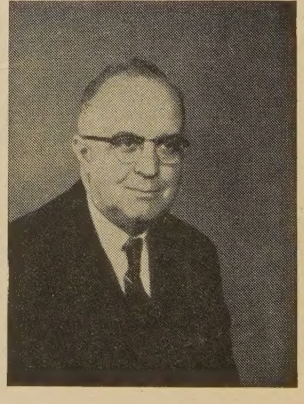


Rev. Herbert J. Smith



Vacation Activities

By IRENE MURPHY

Rider-Philpott Studio

Girls enjoy the lounge at National College

MOST of the students enrolled at National College for Christian Workers in Kansas City were gainfully employed last summer. Some of them organized and conducted vacation church schools. Others worked in community centers, camps, conferences and institutes, nursery schools and children's club projects, and rural church activities.

Several students had their first teaching experience in the summer classes which the college conducted for Kansas City children. Other students did clerical work in the college offices, cleaned the buildings, and assisted with the meals during the summer house parties for the Woman's Society of Christian Service and the six-week US-2 training program which was held on the campus.

Still other students were psychiatric aides, factory workers, waitresses, secretaries, switchboard operators, filing clerks and clerical assistants, and salesgirls.

Almost without exception the girls found their work an educational experience. This feeling has been particularly strong among those engaged in church and community enterprises. One of last year's sophomores, a girl from Salina, Kansas, after conducting religious, educational, and recreational activities among migrant berry pickers in Wisconsin and Michigan, is confident that church leaders can give these poorly-educated transients "the security of Christ's message of love and hope."

A freshman from Illinois said of her work at Marcy Center, Chicago, Illinois, "It is a wonderful job for a college student going into Christian work." A freshman from Missouri declares that her work helped her to better understand her relationship to others, to herself, and to God.

A student from Beirut found great stimulus in her work with the Council of Social Service Exchange in Kansas City. Two girls from Tokyo served in summer institutes as international representatives and counselors.

National College students found other types of summer positions illuminating. One of the three psychiatric aides said, "I have gained a better understanding of the work I hope to do as a clinical psychologist. The experience has been so valuable to me I am continuing it on a part-time basis this winter."

A summer factory worker, one of last year's freshmen, found her fellow workers more likely to unburden their troubles to her when they learned she strove to be a Christian. Several of the women wept as they told her of their religious and moral and family problems. Her impression is that far more factory workers are searching for God than one would judge from their manner of living, and that a Christian factory worker may have a better chance to guide them than would a professional church worker.

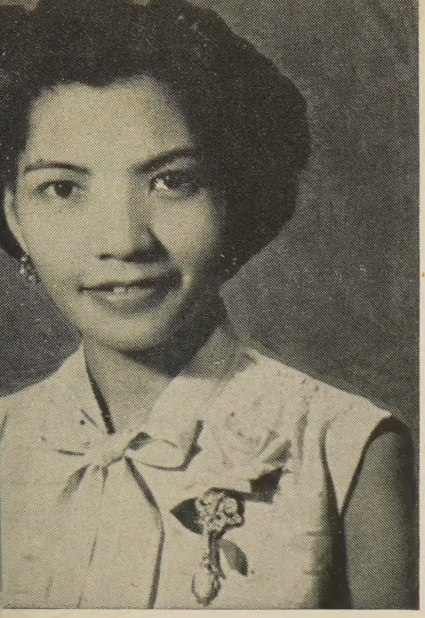
Whatever the official summer job, the student encountered varied responsibilities. One of the personal gains was summarized briefly by a student employed on the campus all summer: "I learned to work."

Naturally, the students found that their winter courses were helpful in their summer tasks. A junior working in her home city of Philadelphia reports that her courses in psychology, sociology, and children's choir methods were valuable aids in planning for her groups.

Most of the incoming students like these returning students, were employed part of the summer. Many were active in volunteer church and community work. One now the college nurse, had been employed as a visiting nurse in Cincinnati. Another is a Hooper Audience Measurement reporter.

These students, old and new represent many states and nations. Their homes are in Boulder, Beaumont, Pittsburgh, Brooklyn, and many other American cities; and in Tokyo, Berlin, and other foreign centers. Although the student body of National College is relatively small, it claims members not only from Japan and Germany and Lebanon, but also Costa Rica, Cuba, Colombia, and Switzerland.

The girls are grateful that their summer job experiences introduced them to social problems; to the personal needs of adults and children and to the administrative problems of community houses, clubs, conferences, rural projects, business firms and their own college. Now they can better gauge not only society's needs but their own resources. Their summer's work has been part of their education as teachers, deaconesses, church secretaries, or housewives and lay church workers.



Erlinda N. Aragones

Petiteness Spells Difficulty

By FLORENCE H. COX

MANY young women in America are greatly concerned when they gain a v pounds. It is an entirely dif- ent kind of dismay which con- nts Miss Erlinda Aragones of anila, who is attending Oregon te College, School of Pharmacy, a Crusade Scholarship. Coming m a warm climate, she is not pared for our colder winters; l even though she has made ntic efforts to find suitable cloth- , in a land where department res cater to a buying public of ger stature, her attempts end in ure.

When Miss Aragones arrived in Francisco, fortunately the man's Division of Christian vice had a representative there assisted her in finding a size coat. "But now," she says, "if d a sweater which is size 28 or the body is too long, and when ok for a skirt size 20, there is ing smaller than size 22. And an't find comfortable hiking s because I wear size 4. It is y, and yet dismaying."

Miss Aragones' family history is to encourage support of mis- s which fostered the Christian of her mother and the result- line of Christians in her family. nda says, "All the members of family, including my brothers sisters and cousins and their ilies, have been converted ugh my mother's influence." And the dean of the Philippine Christian Colleges says of Erlinda, "She is constantly commending her faith to her nonevangelical friends in a most natural, effective manner. She is positively and constructively Christian."

It is equally encouraging to learn that the effectiveness of this young woman in her profession is comparably highly commendable. The president of Manila Central University says, "We usually determine the ability of a professional by his or her intellectual preparation or experience. Miss Aragones has both, as shown by the record of her work."

It is interesting to note that Miss Aragones has an enviable academic and professional record, even though she helped her parents support her younger brothers and sisters while establishing that record. She has a Bachelor of Science degree in Pharmacy from Manila Central University, and considerable credit toward the Master of Science degree at the University of the Philippines. She reads and speaks both English and Spanish well, and has a good reading knowledge of French and German. English has been the medium of instruction throughout her secondary school, college, and graduate studies. Her record as a pharmacist and as a college instructor in science brings forth the highest praise from the administrative heads of the institutions where she has been employed. The executive dean of Philippine Christian Colleges says she was one of the first instructors to be granted regular status, which means full-time, twelve-months' service, and eligibility to the benefits of the retirement-saving plan of the Philippine Christian Colleges.

Not many American students could have the same reason for going elsewhere to graduate school which Miss Aragones expressed when she said, "You will notice that I earned no credits in Research and Pharmaco-Organic Analysis in which I enrolled in 1949-1950, first semester. The reason is that at the beginning of the semester, during the performance of an experiment, a part of the set-up of apparatus was broken and was not replaced until several months later. Since then I have not been able to continue my experiments because of heavy teaching loads." She states further that this apparatus is not easily available in the Philippines because of import control. The period of her study here is only a temporary leave of absence from her work in the Philippine Christian Colleges, as she is an accepted regular faculty member of that school.

Miss Aragones has expressed special appreciation of the few days she was privileged to spend in the home of one of the college library staff members before college opened. She says, "There I was introduced to a typical American way of life; and I helped in the household as I knew how and as I learned from experience in the modernly equipped kitchen." Such experiences as this bring forth many expressions of interest and appreciation from Miss Aragones' fellow Crusade Scholars, for this is the finest way for them to come to know the American way of life.

Week of Dedication

FEBRUARY 15-22, 1953

Scholarships for Crusade Scholars are made possible through the Week of Dedication offerings.

More stories of Crusade Scholars will appear in the February issue.

A Pastor's Message to a Woman's Society of Christian Service

By ERNEST R. CASE

IT IS always a privilege to address a group of Christian women, and particularly those who are a part of our Methodist family. I was raised in a Methodist home. Well do I remember, as a little fellow, the Ladies' Aid meetings that were held in our home. For several days before the meeting Mother would scurry around cleaning the house. Dad, with a man's point of view, didn't always relish the "new look" and would say with an air of resigned dejection, "We always know when the Ladies' Aid is coming."

The days of the Ladies' Aid Society are over. But throughout Methodism a similar spirit of devotion and loyalty to the present day more highly organized Woman's Society of Christian Service is coming into being. The vital part—both in title and action—of this Methodist women's organization is *Christian*. This was the vital part of the former Ladies' Aid.

A Springfield preacher, John Homer Miller, tells this story: "An old Boston family was persuaded to take a trip to California. Never before had they considered it worth while to travel farther from home than Lexington, Concord, Dedham, and other Boston suburbs. When they arrived in Los Angeles, their friends inquired, 'By which route did you come?' The man turned to his wife and asked, 'Darling, didn't we come by way of Dedham?' "

Well, there are always those, even in a Woman's Society who, because of ignorance, or lack of perspective, or forgetfulness, think that they have arrived at the destination—year's end—if they have caught a nearsighted glimpse of several interesting programs, or some newfound friends, or some exciting circle meetings, or some money in the treasury. They do not realize that, although these, like Dedham, are all on the route to the destination, the route itself is greater than any of the localities through which it passes. In our Woman's Society of Christian Service we can reach our destination only by way of Christ.

What is the point of arrival? Let me answer by summarizing Article II of the Constitution:

1. The union of all the women of the church in Christian living and service.
2. The development and support of Christian work among women and children around the world.
3. The development of the spiritual life.
4. A knowledge of the world's needs.
5. Participation in activities that will strengthen the local church and improve community and world conditions.

The nearer we find ourselves to these arrival points the greater our joy and inner satisfaction.

Tonight we stand facing the future. Demosthenes once said, "No one can tell what the future may bring forth." Of course, we cannot. But, as Christians, by our character, conduct, and consecration, or lack of it, we lay the groundwork here and now for a good year, a mediocre year, or a bad year. I pray God that we may press forward to the mark or destination of our high calling through Jesus Christ.

Ever since I have been pastor of Immanuel Church, many of you women have asked me to make some statement concerning the organization and operation of the Woman's Society of Christian Service. I have been loath to do so. After all, what chance does a mere man have against so many women? But now I speak—sincerely, carefully. I speak as one who loves the Church and the Church's Master above all else. I speak as one who loves (my wife forgive me!) the women of the church and their great accomplishments across the years. I speak as one who is greatly indebted to our strong Immanuel Woman's Society of Christian Service. What I am about to say is uttered in the hope that it will increase the strength and effectiveness of our great society.

First, let us be constantly conscious in our program and planning, in our moments of seriousness and in our moments of lightheartedness, that our organization is Christ-centered. Jesus said, "Love one another." Sometimes in our community, and even in our church organizations there are persons with whom we find it hard to get along. Yet, as a theological professor used to say, "We are to love the unlovely." By going out of our way to associate with those to whom we are not normally attracted, we become better and stronger persons. Oftentimes our Christlike concern for the awkward, the shy, the misfit will result in the discovery of a gem of great value. The Christ-centered society is one whose members value the intrinsic worth of each individual. Keeping this in mind en-

The Woman's Society of Christian Service in every instance should prove a source of added strength to the local church. The closer the cooperation between pastor and Society, the greater will be the service which the Society can render at this point.

We are happy to receive for publication this letter from Rev. Ernest R. Case, pastor of Immanuel Methodist Church, Waltham, Massachusetts, written to the Woman's Society of his own church.

DORCAS HALL
Executive Secretary, Section of Education and Cultivation

les us to be more effective instru-
nts in uniting all the women of
e church in Christian living.

In the second place, let us assist
d aid, each year, in every way
ssible the officers of our society.
eirs is a tremendous task, and
t an easy one. Let us avoid
rrying them with little disturb-
ces and pettiness. If we feel in
e church as a whole, or in the So-
ty, that things are not moving
ng the way they should, let's
e "service" as our byword rather
n "censure." Often in our na-
nal government as in our church
anizations, we feel we could do
better job than those in office.
t could we? To think that way
ne thing. To be in office is quite
ther. I am proud of the officers
the Woman's Society of Chris-
n Service in Immanuel Church.

Now it seems to me that we ought
consider for a moment the ques-
n of leaders, especially circle
ders, for we have difficulty in
uring them. I know that many
you do not have small children
do not work. "What is the
culty then?" I think I know—
desty and a lack of self-confi-
ce.

omeone has said that God isn't
rested in our ability or inability,
only in our availability. I found
quotation in THE METHODIST
MAN: "God can use a seemingly
lequate person who is devoted
Him to accomplish great things."
u say you do not have the energy
mental endowment or manual
or speaking voice to be a
er? Where is your faith? Real-
that God does through us far
eding all that we ask or think.
is a matter of Christ or con-
ence, choose Christ!

has been a privilege to address
and to unburden myself of some
hose things to which I have
n thought. I am happy to wel-
e new members into our Society.
ne last analysis, whether we are
members or old members, the
ee of our success and satisfac-
in the Society is dependent
the degree of our obedience to
Master.

You May Quote Me

METHODIST WOMEN AND SOCIAL DRINKING

By MRS. FRANK G. BROOKS
President of the Woman's Division of Christian Service

METHODIST women, fifty years ago, would have been horrified even at the suggestion that there was social drinking by Christian church women. That times have changed is indicated by the fact that one of the major study emphases of the Woman's Society of Christian Service for 1953-54 will be "Alcohol and the Christian's Responsibility." A book with that title has been written by Dr. Clifford Earle.

This study will climax fourteen years of alcohol education in the Woman's Society. It will develop the following facets of the subject: the personality angle, social consequences, liquor control, alternatives for youth, *et cetera.*

From the very beginning of the Woman's Society, one of its major emphases has been alcohol education. During the first year of the Woman's Division there was constituted, in its Department of Christian Social Relations and Local Church Activities, a Committee on Alcohol and Other Narcotics.

Each year added emphasis has been given to the program. Let me call attention to a very few of the activities of the last four years only.

In 1948, the Woman's Society reaffirmed the traditional Methodist position that total abstinence is the goal of alcohol education. In 1949, it urged support of legislation banning the interstate advertising of alcoholic beverages; it also recommended legislation prohibiting advertising which suggests, directly or indirectly, that alcoholic beverages are beneficial to health or social prestige, or are a part of American home life.

In 1950-51, in addition to the encouragement of an Alcohol Education Commission in every state, THE METHODIST WOMAN carried a series of outstanding articles during the months prior to Commitment Sunday. In 1951, the Woman's Society urged the setting up of alcohol workshops, in cooperation with other community and church groups. Detailed instructions for planning such institutes were given in THE METHODIST WOMAN, June, 1951.

Looking toward the special study in 1953-54, there will be renewed emphasis this fall and next spring on moral responsibility and righteous living. Women will be urged to eliminate the "alcohol culture" pattern from the life of their church and community by a consistent program of education and action.

With this background, the Woman's Society moves forward. Who dares to say what Methodist women can do when they realize fully the situations faced by teen-age daughters and older daughters? When they enter wholeheartedly into a remedial program of activity? When they go to work with purposeful zeal?

Thoughtful Methodist women will not drink! Because of the harm it does to their family and community; to their own self-respect; to their own bodies; to their own souls; and to their relationship to their God!

—Reprinted from *The Voice*

Kappa Phi— A NATIONAL CLUB FOR METHODIST COLLEGE WOMEN

By LILY HOUSEMAN

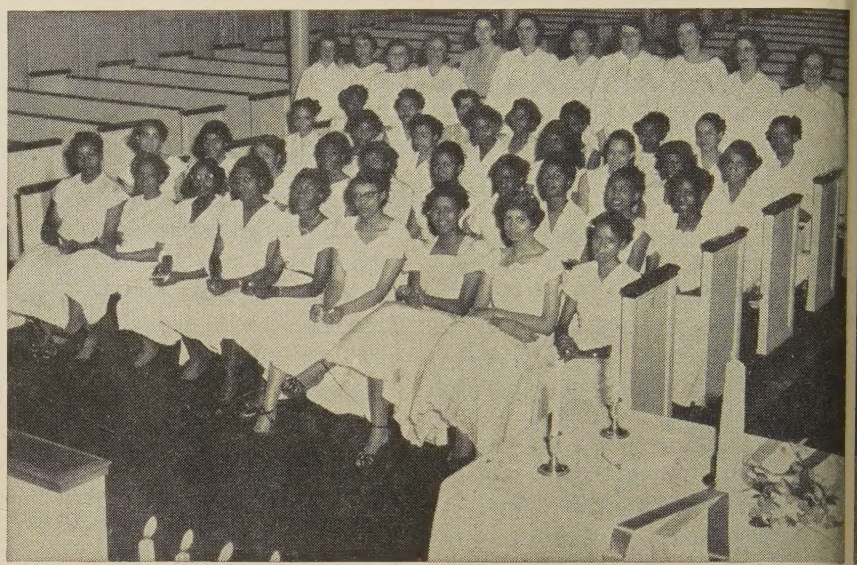
BEHIND the more than 1,700,000 women in the Woman's Society of Christian Service marches another, much smaller group, in training to be good members and good leaders in a few short years — the 1,600 college women, currently active members of Kappa Phi. What is Kappa Phi?

To some of you, Kappa Phi is a vital group. You were members in college; today you are living up to its ideals as leaders in the church.

To some of you, Kappa Phi is an organization of proved worth. From your positions of leadership you have seen it in action. You may be an honorary member, or, if you live in a college town, a sponsor or a patroness. But to many, many of you, Kappa Phi is a Greek name of no significance. To you these words are addressed.

Kappa Phi is a national club for Methodist college women. Its aim is, "Every Methodist woman in the university world today a leader in the church of tomorrow." This aim was firm in the mind of our founder, Mrs. Gordon Thompson, even on that day thirty-six years ago when Kappa Phi was born at Kansas University. This young minister's wife felt a challenge to provide, in the secular atmosphere of a state university, the same fellowship and friendship, the same wholesome religious environment common to church schools.

Since 1916, Kappa Phi has grown steadily. Today there are thirty-six chapters on campuses from North Carolina to Washington, from Texas to Michigan. Although they exist in church-affiliated schools, chapters are predominantly in state colleges and universities, for there the need has been most evident. Kappa Phi's purposes are manifold. It seeks to develop social, cultural, and religious leadership, cooperating in these efforts with the Wesley Foundation. Its programs are designed to educate the oncoming generation for the responsibilities of church life and to make them sensitive to the needs of and opportunities in Christian service, both at home and in other lands.



Stan Easty

Thirty-five new members were welcomed into the Kappa Phi sisterhood at the installation of Alpha Nu Chapter at Bennett College, Greensboro, North Carolina, on May 10, 1952

In Kappa Phi there is always room for one more. Three new chapters were added to the roll in 1952, one at Kansas State Teachers' College, Emporia; one at Bennett College, Greensboro, North Carolina, and the third at Baldwin-Wallace College, Berea, Ohio. We covet the benefits of Kappa Phi training for all Methodist college women, and our national president, Margaret Houser Becker, herself a daughter of missionary parents, gives freely of her time and talents.

A unique feature of Kappa Phi is its tithing policy. Since 1923 one tenth of its national income has been given to the work of the church at large, both at home and abroad. Each year specific gifts are made to church projects representing all phases of Christian work. When Nagasaki was bombed during World War II, Kappa Phis felt a deeper pang because of the destruction of Kwassui College, which we had come to know through our tithe. The fate of Ewha College in Korea is personal to us. Our members have come to know many other mission schools, hospitals, and homes through this stewardship.

Nationally and locally, Kappa Phi clubs resemble the Woman's Society of Christian Service in many ways. Every two years, active delegates, sponsors, national officers, and alumnae come together in a "Council of Chapters," the governing body of the national organization. The week-long meeting is jam-packed with program demonstrations, speeches by church and missionary leaders, quiet devotional hours, solemn ritual, workshops, and business sessions. New friends are made, new techniques learned, national vision acquired, and perhaps the spark of Christian service fanned into glowing flame, as in the case of Murden Woods, graduate of the College of Puget Sound, just completing a period of service as an I-3 in India. She writes:

"Much of whatever missionary vision I may have I can trace back to Kappa Phi Council. The experience, both spiritual and physical, of such a gathering is of untold

vorth. I can remember Dr. Mary hannon . . . she was from Isabella hoburn College, and I have heard uch of her since I came out here. . . . Miss Zillah Soule (I met her gain just last Christmas down in ubbulpore, where she is principal f our Hawa Bagh Training Insti- ute for Women) . . . Dr. Helen im, and so many others . . . includ- g Miss Alice Murdock and Miss orothy Nyland, through whom I ot my start in Woman's Division Christian Service work. There ave been other factors in my hav- g come to India, but among the

rs. M. E. Becker, national president Kappa Phi and Marilyn Whaley, esident of Alpha Nu Chapter, Bennett College

ost compelling were those at appa Phi Council."

In alternate years, regional meet- gs called Korai are held. They are ually of the workshop type. roughout the year, necessary de- ions are made by the national icers headed by National Sponsor rs. H. M. LeSourd, Boston, Mas- chusetts, who has given more than rty years to Kappa Phi. Always tive in the church, she has been a legate to three General Confer- ces, including the Uniting Con- ence, and for ten earlier years s national Student secretary of e Woman's Foreign Missionary ciety. She is assisted by Mrs. O. Donnenwirth, secretary of Stu- nt Work for Ohio Conference.

The heart of Kappa Phi is the local chapter on the campus. No bars mar its open door. Any girl who belongs to a Methodist church or attends a Methodist church by preference while in school is eligible for membership. Independent and sorority girls alike may join. All races are welcomed. Each group has as its sponsor a local Methodist woman vitally interested in the spiritual welfare of college women. From three to five other women—faculty members or church leaders —are chosen by the girls to serve in an advisory capacity.

Each chapter holds at least two meetings a month, with emphasis on program and devotional services. A national theme is selected yearly, and resource material provided to all chapters by the national program director. The local officers meet during the summer to set up the program for the ensuing school year. Many girls are given practice in organizational and programming skills, with the leaders seeking to bring out and cultivate the talents of all members. Success is measured by the extent to which each girl participates in the program and work of the chapter.

Originality and varied program techniques are encouraged. Each group attempts to present a balanced program of individual, campus, national, and world problems, using the theme for the year as the motif. For 1952-53, it is "Freedom's Holy Light." In past years themes have included "Love Like the Love of Him," "Our Heritage," "The Church," and "Let Your Light So Shine." Usually at least one meeting with the Woman's Society in the local church is included.

In addition there are social activities geared to the life of the campus, frequently in cooperation with Wesley Foundation. The rituals of pledging and initiation make use of a wealth of tradition: our colors, the blue of the sky, the green of the pine, and pure white; our symbols, the pine tree, the lighted candle, and the pink rose; our motto, "Others," and our slogan, "I'd love to." The Kappa Phi Hymn binds members in close fellowship. The Kappa Phi grace is always sung when members meet to break bread.

Many chapters have traditions which are carried out year after year. They often present Christmas services for the congregations of the local churches. At Iowa State College, it is the "Living Madonnas" tableaux representing great religious paintings; at Miami University, a candle-lighting service for the Woman's Society of Christian Service; at Ohio University, a vesper service for the Wesley Foundation. Kappa Phi and the Woman's Society in the local church join in entertaining foreign students attending Indiana University. Out of the programs come service projects. The chapter at Iowa State Teachers' College has "adopted" Harris Memorial Training School in the Philippines, and sends money and supplies. Others have packed boxes for Korea, helped support foreign students, entertained at children's and old people's homes, and kept nurseries during services.

Out of the programs, too, comes the inspiration to serve during the summer in work camps and caravans, and to expand the "Legion of Light" when college days are past. Currently comprising the Legion of Light are about eighty alumnae in full-time Christian service, as missionaries in other lands, and as workers in the home mission field. Still active is one of our charter members, Miss Ruth Daniels, long a missionary in China.

Kappa Phi widens its circle to include Methodist women of national or international distinction as honorary members. Most recently, this honor was bestowed upon Mrs. David D. Jones, active in Methodist and ecumenical fields and in the National Federation of Negro Women's Clubs. She joins a distinguished band including Dr. Helen Kim of Korea, Madame Chiang Kai-shek, Dr. Georgia Harkness, Mrs. Frank G. Brooks, and other officers of the Woman's Society of Christian Service.

This is Kappa Phi—loving, serving, leading young women in the paths of light.

Women: A Vital Need in Theology

By ELSIE THOMAS CULVER

WOMEN are conspicuous by their absence at most top-level church conclaves, and the recent Third World Conference on Faith and Order of the World Council of Churches was no exception. The three women who were full delegates constituted a little more than 1 per cent of the official representatives of the churches. The delegates were Dr. Georgia Harkness, of The Methodist Church, and Professor of Applied Theology at the Pacific School of Religion, Berkeley, California; Mrs. Sylvia Green, of Ireland, a delegate from the Society of Friends, Ireland, and a member of their Committee on Christian Relationships; and, representing the Anglican tradition, the Reverend Mother Margaret, Prioress of St. Hilda's Priory, Yorkshire, England. Dr. Olive Wyon, president of Colm's Women's Missionary College, Edinburgh, was the only woman honored by being invited to the meeting as a consultant. Dr. Harkness participated in the important study session which dealt with "The Continuity of the Church."

As we shared the hospitable Swedish smörgasbord, between study sessions of the conference, or worshiped according to various traditions in the twelfth-century cathedral, I asked the theologians of different communions, and especially the theological professors, "Why aren't there more women delegates?" I was not looking for the obvious answer, "Because their churches, as a rule, just don't appoint them," or the almost equally obvious, "Although there are certainly many women in many churches qualified to participate in such a meeting, the proportion of those qualified to the proportion of qualified men is perhaps even less than 1 per cent." Several professors told me case histories of brilliant and theologically capable girls in their classes, but almost all of these girls had turned their backs on theology for allied fields which seemed to them "more practical," or less of a blind alley for women, vocationally. Dr. Wyon thought it was largely a matter of people (including both the theologians and the women themselves) not *expecting* women to be theological.

"However," Dr. Wyon continued, "women have been extremely interested in ecumenicity and movements for Christian unity, so they *must* concern themselves more than they have in the past with problems of Faith and Order. Obviously we can go only so far on the road to discovering our areas of agreement and probing the reasons for our disagreements, with a mind and heart to overcome them, before we find ourselves deeply involved in genuinely theological discussions."

Perhaps one mistake we women have made in the past is to think of theology only in terms of profound academic discussions. As Dr. Wyon pointed out, "Women have been reluctant to interest themselves in theology in the abstract; they want their religion related to life." I hope the women keep that point of view. But I wish they would also think about the possibilities of the reverse pattern: relating life to theology. Women have always been wise in the ways of human relationships. They have been, for the most part, peacemakers. Women would be quick to perceive, I am sure, the importance of the social, cultural, historic, economic, or sociological factors which have influenced the development of church patterns and which often perpetuate church differences.

Is it not possible that women might be of more assistance in our search for Christian unity, not by turning blind eyes to age-old differences, but by intelligently studying the history and beliefs of the Church as it best conforms to its claim to be "The Body of Christ," then studying our own local church and relations with our church neighbors to see how that situation can be made to conform more closely to that ideal?

This would be no easy task. It would involve work and study, and perhaps the giving up of some of our cherished habits or prejudices. But who knows where such a program in the hands of intelligent church women might lead?

Women will never make their full contribution to church life and work as long as they continue to brush aside their responsibility to help think through the basic theological problems which beset the churches and stand in the way of Christian unity. This does not mean they need to become, in large numbers, professional theologians. A new, fresh slant may be their contribution of greatest value. The Faith and Order Conference report, with its "Message to the Churches" and its chapters on "Christ and His Church," "Continuity in Unity," "Worship," and "Intercommunion," will be eagerly studied in theological circles around the world between now and August, 1954, when it will be reported to the Second Assembly of the World Council of Churches, at Evanston, Illinois. Study and discussion and published comment may well come from informed and sincere women, whether they rate as "theologians" or not. Perhaps from their interest and work, unexplored channels may open toward that unity for which Christ prayed —that His followers "all may be one."

The Faith and Order theme chosen for the Evanston Assembly of the World Council is "Our Oneness in Christ and Our Disunity as Churches." I wish the women would make a fresh and constructive contribution to the thinking on this subject.

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

OM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

NATIONAL FELLOWSHIP OF INDIAN WORKERS

By MRS. W. M. MALEHORN, *Delegate from Navajo Methodist Mission School, Farmington, New Mexico*

THE Triennial Conference of the National Fellowship of Indian Workers was held ne 30—July 5, 1952, in a beauti- as well as interesting place, istrative of God's power to make ll things work together for good." e room where most of the ses- ns were held was once a gam- ng den; the dormitories, remod- d barns; and the prayer tower, ransformed silo. It is the Ameri- n Baptist Assembly at Green ke, Wisconsin.

The conference theme was "One ople, One Christ, One Task," and lt largely with integration of the dian into our churches, into our an and industrial life. We rned that an increasing number American Indians are moving m the reservations to industrial ters. During the first four nths of 1952, 200 Indian families re relocated in Chicago, and ser numbers in Milwaukee, the in Cities, Portland, Seattle, Den- , Salt Lake City, and Los An- es, under the government pro- m of developing off-reservation ployment. Church people can e sympathetic understanding l active aid to families adjusting a new way of life.

Rev. David M. Cory is pastor of Cuyler Presbyterian Church, ooklyn, New York, called by its hawk Indian neighbors *o-non-to-ken-ti-wa-ten-ros-hens,* or e church that makes friends." Cory advised that Indian new- ners in urban centers be encour- aged to accept every opportunity for technical training; his own Mohawks are tops at handling hammer and tongs and red-hot rivets in skyscraper construction. He called for a closer working relationship between missionaries on reservations and pastors in city neighborhoods where Indians are settling; and he stressed the importance of having the pastor interpret Indian newcomers to the local congregation and the community.

The conference went on record that church groups be urged to consider the feasibility of reducing the emphasis on Indians as a minority group by eliminating "Indian Work" as such, and including it within appropriate departments, such as "Town and Country."

The National Fellowship endorsed the following list of current and pending government actions:

1. A transfer of health services for Indians from the Bureau of Indian Affairs to the United States Public Health Service.

2. Relocation and integration of Indians, including the government-sponsored program of improved academic and vocational training for young people and adults.

3. Plans for economic and social rehabilitation with genuine Indian participation.

4. Pending legislation for final termination on a gradual basis of federal wardship of Indians.

5. Registration of all marriages by state law, and abolition by the Indian of common-law marriages.

6. Thoroughgoing study of peyote—a narcotic used in certain Indian religious cults—by the United States Public Health Service.

7. Care of delinquent Indian children by responsible agencies.

We were impressed by the fact that the conference was a splendid example of integration. The retiring president, Philip Frazier, a Sioux now working with the Osage Indians at the Friends Mission, Hominy, Oklahoma, Mr. and Mrs. David Owl, Cherokee pastor of Baptist, Presbyterian, and Methodist churches on the Cattaraugus Reservation in New York State, and the Rev. Roe B. Lewis, a Pima Indian on the faculty of Cook Christian Training School, Phoenix, Arizona, took part in the program.

There was a decidedly spiritual emphasis. Each day began with a devotional period, and each morning Dr. H. H. McConnell delivered an address on evangelism. The delegates represented various types of Christian belief, from the conservative Canadian-English Catholic to the liberal Unitarian. Integration was defined as "the achievement of unity without the loss of diversity." The conference itself was exactly that. In Christ we were united in a common and loving effort to assist the Indian. Rev. Mr. Anderson, a Cherokee, remarked that "the bonds of Christ draw us closer than blood ties."

The National Council of Churches of Christ in the U.S.A. took a long step forward in achieving an integrated church, in making us conscious of the fact that we as Christians are one people with one Shepherd, sharing the common task of bringing in His kingdom, "where the will of God is known and fulfilled."

MISSIONARY Briefs

RICH RESULTS

Sawtelle Memorial School, Arrah, Bihar, India

THE living, working, and worshiping together of a school family of about 350 has of necessity many and varied aspects.

You may get tired of hearing me lament every year that I have had to refuse admission to many new children, but to prove how acute this problem is, this year I had to refuse, among others, a whole group from a new village which had never sent any children to school. The people were so confident, without the slightest doubt, that the children would be accepted. A simple, "Sorry, there is no room," does not settle a problem like this. I was at my wits' end. I had admitted too many children already, and I had to stop somewhere. Yet they insisted they had come to stay.

At such a time one really prays, and God never fails to answer. He put it into my heart to confer with the district superintendent to see whether a little day school could be opened nearer to the children's home. I took the one girl in the group, and the boys are now in a little school started especially for them at a place close enough so they can go home weekends to get some grain to help with their support.

The first village girl has come back to teach. Her parents are illiterate, but Phulesari did her Primary and Middle School work here. Then she went away to take teacher training, and is now back as a teacher of the beginners' class. She has the poise of a much older and more experienced person, and she also seems to have the love and patience it takes to keep the class happily occupied and yet in order. She is a proof of the wonderful stride that can be made in one generation.

Looking around at some of our other graduates, there is cause for much gratitude. Just to mention a few: one is now a doctor in the Clara Swain Hospital, Bareilly; one is an annual conference member and one is in his final year at the Leonard Theological College, Jubbulpore; one is a teacher in Lucknow Christian College; several have finished their B.A.; many are teachers and nurses; one is a laboratory technician; many are village workers. Many have built Christian homes and there is a large number of second-generation children in school now. It is a great privilege indeed to help lay foundations for lives like these; nothing anywhere could be more important.

The days are more than full with activities of all kinds: school work and study, domestic work, including cooking, cleaning, gardening, with some field work, carpentry, and other activities for the older boys; Scouting for both boys and girls, youth work, temperance work, Sunday school and church activities, daily morning and evening devotions, and just plain practical living are the things that keep us busy. Then, of course, play must not be neglected, but one does not need to emphasize that with the children! It is a full, rich life from the rising hour before 5:00 o'clock in the morning to bedtime at 8:00 P.M. or after.

—MAREN TIRSGAARD

IN MEMORIAM

***Miss Elva L. Wade*, 89, retired deaconess, passed away at Bancroft Rest Home, Ocean Grove, New Jersey, on October 10, 1952, where she had been a resident for twenty-one years. Miss Wade received her deaconess training at the Chicago Training School and her nursing training at the Brooklyn Methodist Hospital. She served forty years in the work in Brooklyn, Albany, and Buffalo. Miss Wade was superintendent of the Methodist Hospital, Rapid City, South Dakota, from 1912 to 1927, and of Brewster Hospital, Jacksonville, Florida, until her retirement.**

***Miss Ada Lingenfelter*, a retired deaconess who had made her home with her nephew, Mr. Allen C. Rawlidge of Rockford, Illinois, since 1922, passed away on September 15 in the Hilda Loy Rest Home at Rockford. Miss Lingenfelter was eighty-eight years of age. She served several Methodist churches in Chicago between the years of 1896 and 1922.**

THE INDIAN SCHOOL

MacDonell Methodist Center, Houma, Louisiana

The largest tribe of Indians in Louisiana is the Houma, for which the city of Houma is named. Over a thousand live along the bayous south of Houma and in the marshes of Terrebonne Parish. They are fishermen, trappers, farmers, and work at almost anything to make a living. Most of them speak French in their homes. Many are not pure Indians, but their children are not accepted in public schools and they refuse to attend Negro schools. Until the state accepts responsibility, Methodist women are giving these "forgotten" children an opportunity for education, an opportunity for health, and an opportunity to become influential citizens.

The Indian School is the newest phase of the MacDonell program. The Board of Missions already had an Indian School at Dulac, about seventeen miles from Houma. The enrollment has doubled that of last year. There are 54 boys and girls, 20 of whom are first graders, their ages ranging from 6 to 10. Two new subjects have been added: Home Economics, and Agricultural and Farm Shop. There is first-aid treatment, and a health lecture is given once a week, also. A school bus has been provided by the parish school board, but there is one complication. It will increase the enrollment!

Reaching just the children is not enough. Parents are the real teachers. We now have a school three mornings a week for the mothers of the Indian children. They are learning to read and write; have a crafts period and a devotional period. The class also includes their babies and younger children whom the mothers must bring with them.

We know that God is working through us as we share in the work with the Indians and in the over-all MacDonell, program.

—MRS. NETTIE THORNTON,
Superintendent
MISS VELMA LEE HAIR,
Principal

CHALLENGING

tural Work in Japan

The most significant thing in our illage has been the International hristian Work Camp we had last mmer. There were nineteen apanese university students from ll over Japan, two Koreans, and vo Americans in the group, with ie church minister as director. We pent the first two weeks at the ational TB Sanitarium, where we ug a large fire-protection reservoir hich now has been completed by xpert laborers. It is a garden eauty spot. We developed a strong ellowship in our group and with ie folks in the hospital. We also ent into the village for children's eetings and held a large commu-ty gathering with discussions on ternational problems and Chris-an faith.

The last two weeks our work mp moved to a junior high school, here we were part of a rural com-unity project. We dug a small ater reservoir and drainage tches and then made concrete rms and poured cement. The ggest project was making a low all around the athletic field with ck and dirt and planting grass on

All the community groups, the ayor, village officials, PTA, wom-'s clubs, youth groups, agricul-ral cooperative, church and school operated — some 1,957 people lped and sometimes three or four ndred worked in one day.

Every day the mayor and village ficials talked to the group about rposes of the work camp and the ed of cooperation. We had two mmunity nights at the hall with des and movies and teaching mp songs. Another night a fa-ous Japanese farmer and teacher tured to the village people, tell-g of his work as head of a Farm-s' Gospel School. Ten or twelve ys live for a year on his farm ile he teaches them practical thods of farming and Christian ing.

The last week of the camp some us were out almost every night smaller discussion groups in ighborhood halls. Here we made the most valuable contacts. We discussed international and world problems, American and Japanese customs, and education. They asked profound questions about the Christian faith. Some have been drawn into a deep interest in the church as a result and we are continuing these discussion groups, meeting every two weeks.

—Eleanor Warne

CONFERENCE PROJECT

Cunningham Children's Home

Mrs. Merle N. English is the superintendent of this project of the Illinois Conference Woman's Society of Christian Service in Urbana, Illinois. It stands on the highest point of land in the community and is on a level with the clock of the Court House Tower. And in the topmost room of the building, on the top of the hill, is the "penthouse" of Miss Janette Hamilton, the administrative assistant. However, Janette does not have many leisure hours to spend in her blue room. Her many duties keep her busy in every nook and crany on the grounds. Her Irish wit and generous giving of herself make her a valuable member of the Cunningham family.

The family at Cunningham is made up of children and young people up to eighteen years of age. There are from seventeen to twenty boys of junior and senior high age. One of the small boys was so pleased to be at Cunningham that he planned an anniversary celebration at the end of his first year and said: "It is here that I learned the Lord's Prayer." Another said, "I've decided that my own home is going to be a church home." And another, "I came back here because I wanted to."

—From *Breezes From the Hilltop*

Dear Mrs. Meeker:

Thank you for your lovely magazine, with covers that become more beautiful with each issue, and for all the splendid articles on the work of the Woman's Society.

—Blanche Copus (Mrs. Charles Copus), secretary of Christian Social Relations and Local Church Activities, Toledo District, Ohio

AFRICA 3's

Enthusiastic letters from the Africa 3's to the church at home are greatly increasing the interest in Africa. These young women have entered into the life of the young people of that continent, and have charmed the Africans with their youthful and democratic spirit. The A-3's have been quick to recognize the need to develop in the educated Africans a greater feeling of responsibility, and the need to give more responsibility to African leaders.

From Miss Joan Warneka, *Elisabethville, Southern Congo*, comes this word of progress:

David Mulongo, one of our finest churchmen whose daughter is a teacher in the girls' school, came to the library the other day. He read books on agriculture and told me how he became interested in it. For over twenty-five years he had worked as an office clerk in a big firm. He thought, as so many of the Africans do, that being a white-collar worker was the highest type of work, and the only kind suitable for an educated man. Then, against his will, he was finally persuaded to work in the yard and garden at the farm of his white employer. He tried it for a year and enjoyed it so much that he decided to continue. Now he reads everything on agriculture in Swahili and French that he can get his hands on. He is extremely proud of the fact that he owns many of these books. He realizes how much the men of Africa have to learn about their soil, their crops, and the many techniques necessary for modern agriculture, but first he says that they will have to realize the work of the soil needs educated, Christian men.

It is wonderful to be here in the midst of all this change—to see old superstitions lose their ground, to see young Christian couples making Christian homes, to watch the people begin to think for themselves, to gather facts, experiment, and evaluate. The African Christians have a hard road ahead of them, but they are strong and they are moving forward. I am glad that I am here to accompany them for a while.

MISSIONARY Briefs

DEDICATION

The new building which houses the gymnasium, game room, workshop, and lounge at *Homer Toberman Settlement, San Pedro, California,* was dedicated by Bishop Gerald H. Kennedy of the Los Angeles Area on September 28, 1952. Ninety-six thousand five hundred dollars of the 1950 Week of Prayer funds provided the major part of the amount needed to construct this newest and most modern youth and recreational center in the Los Angeles Area. The San Pedro Garden Club assisted with the landscaping of the grounds.

New building recently dedicated at Homer Toberman Settlement, San Pedro, California

Former members of the Toberman orchestra provided music for the dedication service, and representatives of civic, social, educational, and religious groups participated in the program, including Mrs. Earle K. Scott, president of the Southern California-Arizona Conference Woman's Society. Mrs. Mabel G. Wagner, executive secretary of Urban Work, represented the Woman's Division of Christian Service.

Homer Toberman Settlement is now located a few blocks above the port of Los Angeles. It serves thirty nationalities who live in the neighborhood. Longshoremen, shipyard mechanics, painters and scalers, oil-plant workers, fishermen, and cannery workers are among the four hundred families living near the settlement. Of the 750 regular attendants of the thirty clubs and scores of interest groups at the neighborhood house, more than half are children. The staff includes people of Mexican, Japanese, Swedish, French, and German background. Deaconess Caroline Porter is the head resident.

LATIN AMERICA JOTTINGS

Uruguay

Crandon Institute, Montevideo, has had a change of principals for the first time in thirty-eight years. The distinguished leadership of Jennie Reid Conard, who went to Montevideo in 1914 as a missionary of the Woman's Foreign Missionary Society, closed with her retirement on September 1, 1952. She developed Crandon Institute until it is recognized as the outstanding school in Uruguay and one of the finest mission schools in all of Latin America, with more than 1,000 students. Miss Marian Derby, who has served as vice-principal of the school, was elected as the new principal.

Brazil

Miss Eva Louise Hyde came home on retirement furlough at the end of 1952. She has served in Brazil since 1915, and has been responsible for the splendid growth of Bennett College in Rio de Janeiro. At the beginning of 1952 she asked the Board of Trustees to appoint her successor to take over the administration of the school in March of the same year. Miss Anita Harris, who has served for eleven years as dean of the Junior College, was elected principal. Until her return to the United States in December, Miss Hyde continued at Bennett to supervise the construction of the new primary building.

A RESOLUTION OF APPRECIATION

Chile

At the recent meeting of the Chile Annual Conference Field Committee, we had the great pleasure of having present with us, as a member of the committee, Miss Semeramis Kutz; the first time that a missionary appointed by the Woman's Division of the Board of Missions had ever participated officially in the deliberations of the Field Committee.

The Field Committee recognized that the presence of Miss Kutz was a matter of historic significance, since it signalized the beginning of the participation of the Woman's Division in the work of The Methodist Church in Chile. It therefore unanimously approved a resolution expressing the deep joy and satisfaction with which it welcomed Miss Kutz to our field as the representative of the Woman's Division and designated me to write to the division to make known our sentiments. We trust that the appointment of Miss Kutz will be but the beginning of a deepening interest in Kingdom work in Chile, and that this missionary outreach will, in years to come, yield rich results and bring great satisfaction to all the women of the great institution known as the Woman's Society of Christian Service of The Methodist Church. We also want you to know how deeply we appreciate Miss Kutz, for all who have come to know her have learned to love her and we know her life will be a veritable blessing to all with whom she comes in contact, especially her girls in the Vocational School.

—Rev. Raymond A. Valensuela

(Continued on page 17)

Spiritual Growth

By MRS. J. W. BUNCH

THIS message, my first as chairman of the Standing Committee on Spiritual Life, brings my personal greetings to each of you. Your name I do not know, perhaps your face I shall never see, but because of our common interest and concern we are friends in the fellowship of Christ and in His service.

We have just crossed the threshold of a new quadrennium. Our efforts of the past four years are history, and a new opportunity for spiritual growth and achievement lies ahead of us. The very need of the world is God's call to us for spiritual growth and Christian service.

Many of you attended a summer school where the quadrennial goals were presented; others were in district and conference meetings. Those who were not so fortunate have read them in THE METHODIST WOMAN. They present a big challenge to the Woman's Society of Christian Service.

There is a close relationship between these emphases and spiritual cultivation and growth. Spiritual growth cannot be departmentalized. It is not a detached phase of life. It must undergird and influence *all* of life. Study the six goals and you will see that spiritual values *must* undergird each.

The first goal means individual advance in Christian living. How fitting that at the beginning of our quadrennial program the matter of personal spiritual values is stressed. The first goal challenges each member to strengthen her own Christian living.

Through individual and family worship, reading the Bible and other devotional literature.

Through enrollment in the Fellowship of Intercession.

Through active participation in the total life and work of the church.

Through a sensitive concern for the needs of the world expressed in gifts and service.

John D. Cash

Mrs. W. B. Landrum, Field Worker, used this picture in teaching the course on Preface to Bible Study
The pose carries its own message. Pictured are the hands of Mrs. Landrum's mother, Mrs. G. D. Davis of Little Rock, Arkansas. A member of the First Christian Church, Mrs. Davis is the study and program chairman for her circle

Through daily witness by our Christian attitudes and convictions.

This must be the first step if we are to achieve success in the other five emphases.

In goals two and three, Christian fellowship and the World Christian Church are mentioned. Christian living and thinking in everyday contacts are basic to the establishment of Christian fellowship and beyond and through that to the World Christian Church. In this world where power and wealth and prestige seem to hold the ascendancy, Christian principles are sorely needed. The Woman's Society of Christian Service and the Wesleyan Service Guild are channels through which we may serve effectively to meet this need.

We have definite responsibility under goal four.

Daily prayer for missionaries, for leaders in the church, in national governments, and in the United Nations who are working on the issues of peace.

This is one way in which we can help use all available resources to work for "the things that belong unto peace."

Among the suggestions for reaching goal five, prayer is listed again. "Through sincere prayer that Christ may be made known and that the Kingdom may be realized." Prayer is an extension of ourselves, enabling us who must remain at home to have a part in the redemption of the world.

We believe in action following study and growth. The sixth goal is that we accept the price of Christian discipleship. Our discipleship will be in direct proportion to the growth we have made as Christians. This brings a great responsibility and challenge to the secretaries of Spiritual Life in each local Woman's Society of Christian Service and each Wesleyan Service Guild, for we will give of our time, our service, our money, our influence and our prayers in like proportion as we become concerned over spiritual values. To a large degree, the successful achievement of our goals lies here. Through a willing and sacrificial stewardship of our God-given talents and abilities in Christian discipleship will come the advance that is imperative this quadrennium.

In Lloyd Douglas' book, *The Big Fisherman,* Peter tells a friend of his experience in the early morning hour when Christ asked him to follow Him and become a fisher of men. Peter said he felt compelled to accept Christ's invitation because Christ called him just as if He needed him. Christ is calling us to greater discipleship through the needs of people everywhere for a greater Christian opportunity. He is calling *us* because He needs us.

Program Suggestions

MARCH — APRIL — MAY

By MRS. NEAL IRELAND

Mrs. Neal Ireland

Max Munn Autrey

March: "The Vision From Bingahuru"

This program should precede the mission study class on Africa, and therefore planned so as to arouse interest and enthusiasm in learning more about Africa.

Posters and Publicity should be put out well in advance. Posters could feature the mountain of Bingahuru within the outlined continent of Africa, with a cross at the summit of the mountain or over Africa itself. White on black is effective, or vice versa. Caption: Africa calling! Who will answer? Place. . . . Date. . . .

Invitations could be sent on informals, with a small black cut-out outline of Africa pasted above the written announcement of place and time. These can be distributed personally or through church-school classes or other channels.

Luncheon Menu might include or suggest some of the many edible products of Africa, such as an *African Fish Dish* (tuna casserole), pineapple salad, cocoanut pudding, peanuts. For table decorations to carry out the theme have a model compound, pictures or models of African sculpture, or a tropical fruit centerpiece.

Worship Center. The *World Map** shows the mission stations in Africa where the Woman's Division maintains workers. This could be drawn on a large scale by using a four-foot window shade without roller. Place a lighted cross above and from its base let narrow streamers flow down to each mission center, securing them by pasting gold paper crosses over them at the stations. The mountain theme suggested in the Program Book[1] is highly effective—a map outline of Africa in dark color, with mountain and cross in white pasted on, or painted. Above the map, place a cross.

The *Program Presentation* given in the Program Book[1] could not be improved upon. Choose a fine storyteller for the tale of the old chief and the missionary. The other short talks, if a group is used, must be in the speakers' own words, not read. This is a fine opportunity to have participation by a Negro student or friend, one who is sympathetic toward Africa's problems.

Planned Action can come in several ways. If your Woman's Society has a special project in Africa, that may be presented. Special emphasis can be put on the enrollment of members for the study class on Africa. Women should be urged to be on the lookout for chances to share in interracial activities in the community, or to help create such activities.

NOTE: Africa Program Accessories may be secured from The Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Indiana. The accessories include among other things: Africa Puzzlemat; minimum order, 60 copies, 3 cents each. Africa Napkin; minimum order, 250 napkins, $2.50. Africa Seals, for place cards or invitations, 30 cents per sheet of 50 gummed seals. Africa Poster, 50 cents each. Creative Uses for Africa Accessories: a chat about the accessories and numerous ways of using them, 3 cents each.

April: "Have Thine Own Way"

This program is designed to deepen the spiritual life of each woman attending, and to move her to more dedicated service for others by her witness and by intercessory prayer.

Posters and Publicity should have a dignified and serious approach suitable to the Easter season. Three suggestions are listed: a reproduction of Dürer's "Praying Hands," with the words "Have Thine Own Way"; an open Bible with the words "Ye Are My Witnesses"; or a picture of Christ with the worship theme lettered around His head "Lo, I am with you always." Any of these combined with a simple announcement of the meeting will make a fitting poster.

Invitations by telephone or face-to-face should be used for this meeting, since it is a very personal program. Urge the women to invite any friends in the church or out of it who are hungry for a deeper experience.

The *Worship Service* and little playlet from the Program Book or the short simple "witnessing" talks in Program B allow enough leeway so that any size group may give an impressive and appealing presentation. No literal script need be followed, as personal experiences simply but feelingly told, fit into the pattern of the playlet or of the talks. A personal commitment at the end, audibly repeated by all, makes an appropriate close to the meeting. The famous prayer "Lord, make me an instrument of Thy peace," is printed in the program material and could be mimeographed and distributed for this commitment.

Action following such a program is both tangible and intangible. No one can measure the influence of a spirit-deepened life. The Committee on Program should plan a prayer group to pray for the meeting. This group might form a

*World Map of the Woman's Division of Christian Service, 50 cents. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Order from Literature Headquarters.

nucleus for a permanent prayer cell within the church, or to promote the formation of other prayer groups. These small groups of women who meet weekly to share in silent prayer and definite intercession are becoming more and more a part of the Christian program. Linked-prayer groups have been effective where women who cannot always get away from home hold themselves in readiness to pray alone at home when special requests come by telephone. The formation of these groups is a goal any society should be able to reach if this program has been effectively presented.

May: "God's Plan—All One Family"

Since this meeting is planned to portray the work of the Woman's Division of Christian Service around the world, followed by a Pledge Service, it is obvious that publicity and program must be of the very best.

Posters should be many and well placed. Notices should be especially emphasized from the pulpit and in the church bulletin and newspapers. Posters might picture conditions and missionary work by countries, each with an invitation to "Come and hear what is being done in ————," or by a series, showing by cut-outs from our church magazines what is happening in medical work, in the mission schools, in rural communities, in city settlements, deaconesses in action—any combination that is related in subject matter though not in geography. Whichever plan is followed, the posters should reflect the plan of program presentation.

Invitations could stress the pledge to be made by carrying a picture of a gift package, tied up and marked "Pledge," with a simple announcement of the subject, "God's Plan—All One Family," followed by the question, "Will you help make this come true?" and the place, date, time.

Dining room and meeting room should be gay with decorations and exhibits from many countries, hostesses and guest missionaries dressed in various national costumes. Even the food might be different: food from other lands—rice and curry, tamales, the list is endless. Each table could represent a different country. Folk songs and national songs might be a part of the general gaiety at lunch time.

Worship Center is suggested in the regular program material as an arrangement of a globe surrounded by flags of the United Nations with a slightly elevated cross behind it.

Presentation of Program. Follow either Program A or B, for both plans are excellent. Short talks by a leader, a missionary, and secretaries of Spiritual Life and Missionary Education give an over-all view of the world need and the Christian answer, as does the series of talks following the pattern of the different bureaus of the Woman's Division and their work. For the Pledge Service at the close, the women might go to the altar or worship center, leaving their signed cards as soft hymn music is played. This is the climax and the planned action. The purpose of the whole program, through the inspiring information given, is to make each woman feel her individual responsibility in bearing her share of the work of the Woman's Division of Christian Service around the world.

Missionary Briefs

(*Continued from page 14*)

RESETTLEMENT VILLAGES

In Malaya

The Methodist Church in Malaya has been very active in getting church work started among the resettlement villages. The following account describes the part that the young people had in this program during the past summer.

"For about fifty young people from various parts of Malaya, Siam, and Burma, the past fortnight has been anything but a holiday. They have been building a church and youth center in the new village of Pendamaran, largest resettlement center in the Klang district of Selangor.

"All the young people are Methodists. They agreed to tackle the job, at their own expense and at the sacrifice of their holidays, when the Malayan Youth Fellowship Council last April pledged itself to organize an international work camp and to raise $4,000.00 for the building cost.

"The Council was responding to a call from Pendamaran. Now these youths from Singapore, Malacca, Seremban, Kuala Lumpur, Klang, Port Swettenham, Tanjong Malim, Ipoh Telok Anson, Taiping, Penang, Bangkok, and Rangoon are in full swing in their work camp, first of its kind to be organized by any youth group in Malaya.

"Life in the work camp begins at 6:00 A.M. After a brief morning watch service at 6:30, the campers work till 12:30 P.M., with two half-hour intervals—at 8:00 A.M. for breakfast and at 10:30 for rest. The afternoon is free until 4:00 o'clock when the campers start work again. Building is under the skilled supervision of Mr. Paul Wiant, Methodist mission architect and building consultant for Southeast Asia.

"There are three committees among the campers: steering, which meets daily to draw up the day's program and individual duties; kitchen, which helps in the cooking and washing up; and security. The Security Committee appoints camp guards.

"Most surprised person in the new village today is Mr. L. L. Briggs, Executive Resettlement Officer for Klang. He told me that when Rev. Robert F. Lundy, pastor of the Wesley Church in Klang, discussed the work-camp project with him, he was skeptical of the response for voluntary work by young people at their own expense. Now he has changed his mind."

Food and Fellowship

By RUTH DEATS

Mrs. Paul Deats, Jr.

ON PLANNING programs, we strive to have unity throughout all the various parts. Yet so often the refreshments have no relationship to the rest of the program or the theme of the meeting. Wouldn't it be more interesting to serve a luncheon with food native to the people or foreign land about which your Woman's Society was studying?

Just such a desire began the quest for these recipes. A letter was sent to each station on the foreign field served by a missionary from the Woman's Division. Missionaries were asked to submit a recipe for a native dish served in their territory, keeping in mind several things: (1) a recipe which could be prepared in the United States with ingredients which are not too difficult to obtain or of unreasonable expense, (2) that it be for a main-dish type of meal, and (3) that there be ingredients and instructions for preparing and serving about fifty people.

Missionaries are exceedingly busy people, and it was exciting to have so many replies. In some instances the recipes came in great detail from women who themselves had served large groups. On the other hand, there were some who mentioned tasty dishes and listed possible ingredients, but did not give quantities. Through research in libraries and conversations with people from other lands we were able to work out some of these latter recipes. If you wonder about the small amount of meat used, remember that in some places in this world meat is a luxury item.

Each recipe appearing in THE METHODIST WOMAN has been tested, so that all of them will be palatable to Americans. The seasonings in some cases are not as strong as they would be served in India or Mexico, for example. It might be well to do a little experimenting yourself to suit the tastes of your group. (But don't make them too mild!) The quantities suggested are for luncheons. If you plan to serve the menfolks too sometime, better make a little more.

I hope you will find real adventure in trying out these recipes. They are not only good eating, but there can be a real sense of fellowship with far-distant people who enjoy the same food. If you are lucky enough to have in your community someone from a foreign land, ask that one to come and help prepare "in the way we did at home." It was a happy and interesting time when a young Korean boy came to help prepare a Korean meal. He had never cooked, but he showed us exactly how his mother had sliced the vegetables—a technique in itself. Another thing, as each

From Southern Rhodesia

SADZA

16 cups corn meal
8 cups cold water (maybe more)
16 cups boiling water
use no salt

Mix corn meal and cold water together. Pour in boiling water gradually. Cook over low heat, stirring constantly until thick. Remember these measurements are for fifty people, but do not try to cook the entire recipe all at once.

Evelyn de Vries
Ona M. Parmenter
Umtali, Southern Rhodesia

Miss Parmenter commented: "Sadza is eaten with either vegetables or meat which is salted. Africans eat this twice a day."

PICADILLO

5 pounds beef
5 pounds pork
10 onions
15 garlic buds
6 tablespoons salt
1 teaspoon pepper
4 dozen tomatoes
1 cup vinegar
6 green peppers
1 cup olives
3 cups raisins
10 tablespoons capers
3 cups shortening (maybe less)

Chop garlic, onions, and green peppers very fine. Fry in a part of the lard. Add chopped tomatoes, salt, and peppers. (This is called *sofrito*.)

Add meat and stir to break into small bits. Add remaining ingredients and shortening. Cook slowly until meat is tender. Serve with a mound of rice, spaghetti, or macaroni. Serves fifty people.

Miss Ione Clay, director of Colegio Buena Vista, Havana, Cuba, sent a copy of a cookbook, *The Tropical Hostess*, prepared by the Woman's Society of Christian Service of the Methodist Church of Havana. Picadillo was one of the "requested" recipes in that booklet.

American woman has her own favorite ways of making a meat loaf or apple pie, just so cooks everywhere have individual preferences, as will be noted when various curries of India appear. But try them all. Unless you just do not care for *anything* different, you will not be disappointed.

Thanks must go to the women who have taken time from their busy schedules to send these recipes. Their names will appear with the recipes they submitted. Some sent little stories like this one from Evelyn de Vries in Umtali, Southern Rhodesia, about *sadza*, "the national dish of Rhodesia":

They put the big kettle on the fire and fill it about three-fourths full of water. When the water boils, they begin to stir in the cornmeal, stirring it with a big stick, sowing in the meal, until the water is taken up and it is a thick consistency. They continue to stir during the cooking so the meal won't stick. Then they put the lid on and leave it to steam. It is really quite an art to get it smooth and it takes a lot of muscle. The boys look for a girl that can cook good *sadza*. If one can do that, they will be happy.

Credit should be given to those who have helped with the testing of these recipes. Some of the first testing was done by an understanding and cooperative cook and manager of the Co-op Cafeteria at the University of Texas. There it was possible to test for quantity and group reaction. The remainder of the recipes have been tested in homes first-by my mother, Mrs. A. C. Zumbrunnen, a member of the Woman's Society at Marshall, Missouri; by some members of the Woman's Society of Centenary Methodist Church in Auburndale, Massachusetts; and by my own family, who finally got to the point of saying as they came to the supper table, "Is this a foreign dish or just plain food tonight?"

PROGRAM CHAIRMEN

These native dishes plus short items of missionary news will make an interesting luncheon program.

CAUSA (HOT POTATO SALAD)

16 pounds potatoes
1½ cups oil
16 garlic buds, ground
½ cup hot red peppers, ground
4 teaspoons salt
2 teaspoons oregano
3 teaspoons cummin seed
1 cup lemon juice

Boil potatoes in skins, peel and mash. Fry the garlic, oregano, cummin seed, salt, and hot peppers in ½ cup oil. Then add to the potatoes. In 1 cup oil slightly fry this potato mixture. Then add lemon juice and mix well. Place potato mixture on platter lined with lettuce. Pour garnish sauce on top. Serves fifty people.

Garnish Sauce:

1 cup lemon juice
1 cup oil
8 small onions, chopped
16 hard-boiled eggs
4 dozen ripe olives
2 cups cheese, chopped

Mix lemon juice and oil and salt. Add finely chopped onions, eggs, cheese, and ripe olives.

From Ella M. Greve in the Callao High School of Callao, Peru. This is a coeducational school with about a thousand students.

PUCHERO WITH PIRON

A whole-meal stew which is used for lunch almost every day by families in the country. The vegetables may vary with the season and tastes of the family.

From Miss Dorothy Nelson, Home Economics teacher at Crandon Institute, Montevideo, Uruguay. See pages 17, 34, 36 of the January issue; page 16, July-August issue; page 23 of the November issue, 1952.

Puchero:

10 quarts water
10 pounds beef (preferably round)
3 tablespoons salt
5-6 leeks
1 large bunch parsley
5 tomatoes
5 pounds squash
10-12 large carrots
5-6 turnips
3-4 green peppers
5 large onions
5 pounds sweet potatoes
15 ears of corn, cut in two-inch pieces
5 pounds potatoes

Cook meat in large kettle of boiling, salted water for 30 minutes. Add all the vegetables and continue until vegetables are done. Remove meat and vegetables and keep warm while making the piròn with the broth. (Note: 1 quart canned whole kernel corn may be substituted for ears of corn.) Serves fifty people.

Piròn:

Put 8 cups farina in a large pan. Add boiling broth from the *puchero* slowly and stir vigorously until a mixture of very thick consistency is obtained. Keep hot over boiling water.

Menu: Puchero Piròn
Lettuce with vinegar and oil dressing
French bread Fresh fruit cup
Demi Tasse

GREENS (RHODESIAN STYLE)

12 pounds small leaves of pumpkin or squash vine, about half grown
2 dozen green or dry onions
2 dozen tomatoes
¾ cup peanut butter
¾ cup hot water
4 tablespoons salt

Remove stems and long fibers. Place in pot with onions, tomatoes, and salt. Cook as you do spinach with just a little water to prevent burning. Mix peanut butter with hot water to make the consistency of gravy, stir over greens just before serving.

Menu: Sadza Greens
Tea (white man's addition to African diet)

From Ona Parmenter, who served twenty-eight years in Southern Rhodesia, her last charge being the Baby Fold at Old Umtali.

A World Christian Church Begins Here

We have said much in connection with the various Goals of the quadrennium, about the "sustaining fellowship and power of a World Christian Church"—Goal 3. Do our thoughts turn at once to some great movement overseas—the Ecumenical gathering at Amsterdam? The United Church of Christ in Japan? The Church of South India? These are a wonderful witness to this fellowship and power. But so also is the work of the local Councils of Church Women in our own American cities. —Miss Dorcas Hall

Grace Methodist Church in St. Louis, Missouri, was one of the first groups to cooperate with the St. Louis Council of Church Women, when it recently chose as one of its main projects of the year the serving of suppers each Saturday night to servicemen in the area.

The T N T (Teens and Twenties) of Grace are shown serving one of their own members, a Washington University student, and other airmen from Louisiana and Iowa.

In the persons of young men from Pennsylvania and New York State "the Navy" comes frequently from the Naval Air Station at Memphis to St. Louis for weekend activities, testifying to the truth of

" . . . no East or West
In Him no South or North;
But one great fellowship. . . . "

"From sea to shining sea"—California and Maryland meet to enjoy the hospitality of the T N T. Second from the left is Mr. Corning, teacher of the T N T Class.

THANK YOU

A novel piece of work was initiated in the New York District, New York Conference, during the term of Mrs. Earl R. Brown, president. In visiting the George O. Robinson School, Santurce, Puerto Rico, Mrs. Brown noted that only the birthday girls received favors at their birthday dinners. Thereupon, she conceived the idea of asking Woman's Societies and Guilds to provide sixty-five favors for all the boarding girls and staff for every birthday. At this writing, Mrs. Brown reports that most of the occasions are cared for up to May, 1953. We are most grateful.

—Muriel Day

AN ANNUITY GIFT

An Annuity Gift to the Woman's Division of Christian Service assures you of a safe, steady, and regular income with relief from the worry of investment problems and of the uncertainty of payments to be received. An Annuity Gift to the Woman's Division of Christian Service assures you, too, of having a continuing share in the vital part the Woman's Division is taking in bringing hope and life to people all over the world, and of a deep satisfaction in your own life because you are helping to extend God's Kingdom.

Send to the treasurer of the Woman's Division, 150 Fifth Avenue, New York 11, N. Y., for the booklet describing this annuity plan.

To Local Secretaries of Christian Social Relations and Local Church Activities

Information and Action

Dear Friends:

When you read these pages the New Year 1953 will be on the horizon. You and your committees will be "taking stock" of the activities and programs of your local church, your Woman's Society, and your Wesleyan Service Guild for the year just ending. You will find much to encourage you and much to challenge you to greater effort in the year ahead. You will be reminded with new conviction that "A peaceful world can be built"—and to this end we must work in 1953 for the "acceptance and sharing of those spiritual resources that motivate men to work for the good life for all the peoples of the world." *This means being willing to pay the price of Christian discipleship in practical concrete daily life and work. What are some of the tools that are of immediate importance?*

1. *Activities for 1952-53* outlines the program emphases and gives specific suggestions for action. *Every* issue of THE METHODIST WOMAN has four pages of helps for you and your committee.

2. The new *Handbook on Christian Social Relations and Local Church Activities* (1952-56) is available at Literature Headquarters, price 25 cents. This should be in the hands of every secretary, and if possible every committee member should have access to a copy. The president of your Society or Guild should also be familiar with the content of this handbook. You will find the supplementary material in the handbook of special interest. This includes the social pronouncements of General Conference (May, 1952), the Social Creed, and excerpts from the Episcopal Address.

3. The following additional new materials are also available at Literature Headquarters:

A worship service: *"The Things That Belong Unto Peace."* Free for postage.

A leaflet: *Your U.N. Worked for Peace in 1951-52.* Free for postage.

A leaflet: *Making the World Church a Part of Family Life.* Price, 5 cents; 25 for $1.00.

A leaflet: *Not My Child!* (Youth and Narcotics). Price, 5 cents, 25 for $1.00.

4. Page 22 of this issue of THE METHODIST WOMAN is of great importance to you and your committee as you work with your pastor to help make *Commitment Sunday* (January 25) significant and meaningful in your local church. Why not study the suggestions on this page and adapt them to your own local needs?

Pages 23-24 of this issue give you a bird's-eye view of United Nations as your *Official Observer* sees it. Read the pages and remind the members of your local groups that the Woman's Division has had an Official Observer continuously since September, 1949, and as the U.N. assumes increasing significance in the life of the world, our responsibility for undergirding its program will increase. The Seventh Session of the General Assembly at this writing is scheduled to end in late December. The results of this session will be of world-wide importance. Why not initiate plans in your church or in cooperation with other church and community agencies to evaluate the action of the Seventh General Assembly?

6. The increasing attacks on education across the nation by organized groups must receive more attention from informed Christian citizens. Organized propaganda campaigns are being conducted within The Methodist Church itself by individuals and groups who mail out carloads of unsigned material undocumented and out of context *or* the reprints of race baiting and anti-Semitic organized forces. *The Christian Advocate* (October 16, 1952) published an important article on "UNESCO—Friend to the Church." The November, 1952, issue of *See* magazine contains a very important article on United Nations. The October, 1952, *McCall's Magazine* has a very informative article describing the attacks on education. THE METHODIST WOMAN for September, 1952, gives important help also. Why not publicize these good resources! Christians are *never* defeated! Let us press forward!

7. The 83rd Congress will convene January 29, a few days after the inauguration of President Dwight D. Eisenhower. The months ahead for the Congress of the United States may well determine the peace of the world for another half century. Shall we, like the ostrich, bury our head in the sand, or shall we stand up and be counted in the vanguard of those nations of the world at work with new determination to *bind up the wounds of the earth's millions,* and to build lasting foundations of human freedom everywhere—including the United States of America? The December issue of THE METHODIST WOMAN outlined some of the basic issues on which the Woman's Division has acted in recent years. These issues will be of major interest in this 83rd Congress. *We, as Christian citizens, must act with conviction and knowledge of the issues. Our voice must be heard in Washington.*

Sincerely yours,
THELMA STEVENS
DOROTHY WEBER
MARGARET BENDER

IS "COMMITMENT DAY" A FAMILY RESPONSIBILITY?

"And the family took council together." This phrase which appears often in journals of pioneer life, holds promise for us today. It could be particularly inspiring to families who were willing to face the question of whether they have a stake in the solution of one of the major problems of today—alcohol.

When the pioneer family took council together about a problem, it was likely to be a very immediate threat such as enemy attack, crop loss, or illness. There was no evading these problems—they had to be met immediately before disaster crossed the threshold. Therefore, the wise family marshaled the facts and, with all the wisdom of the group, decided on a course of action and commended themselves and their plans to God.

The month of January offers the families of our church a great opportunity to discover for themselves the value of applying the family council technique to the alcohol problem. The fourth Sunday in January is set aside in our church as Commitment Sunday and its importance could be greatly increased if the families of the church prepared themselves for it by an appraisal of the dangers which our alcohol culture holds for them, and the things which might be done about it. The dangers that confront young people through alcohol; the hazards that alcohol provides for anyone who drives our highways or even crosses our streets, as long as alcohol is available to those who drive; the tragic damage to important relationships that can result from the loosened tongue or the lowered standards of even the occasional drinker; the incalculable waste of human potentialities that occurs when the "alcohol susceptible" takes on with a casual drink a problem which is likely to prove beyond his control—all these and more will occur to the family that looks at the problem.

Another important listing that the family council will want to make is of the ways in which its members are conditioned toward acceptance of alcohol use as a normal thing—radio, TV, magazine, newspaper, billboard advertising—the social drinking pattern of those respected in the community.

Then, since no stocktaking is valuable unless a plan for action follows, the family will want to decide what it is willing to try to do to better the situation. A good place to start this discussion is with the commitment card which the Board of Temperance provides. In addition to an opportunity for commitment or recommitment to total abstinence as a wise and rewarding way of life, the card lists these supplementary commitments:

1. I will seek to win others to join the company of abstainers.
2. I will express appreciation to radio and television stations that do not carry liquor advertising, and my protest to those that do.
3. I will support by my patronage those restaurants, grocery, drug, and department stores that do not sell liquor.
4. I will seek recreation and fellowship with groups that do not drink.
5. I will support campaigns that aim to hinder and hamper the liquor traffic through legislation, writing to, or conferring with, village, town, city, state, and national legislators whenever any issue is up.

The family will want to think of how it can help the young people of the church who undertake to "seek recreation and fellowship with groups that do not drink," or to "seek to win others to join the company of abstainers." Is everything being done, the family will want to ask itself, to provide all possible opportunities for the right kind of recreation and fellowship? Perhaps someone will need to invest time in acting as sponsor for church or community groups or in working for the establishment of proper recreational activities for all.

Two of these commitments call for using power and influence as consumers to reduce the advantages that the liquor traffic has. How many stores in town do not sell liquor? Have they felt support? Are there stores or restaurants which might forego even such a financially profitable item as liquor if they felt secure in community support?

The final commitment to work for legislation calls for study and action. How do your representatives in Congress feel about regulation or prohibition of interstate liquor advertising and the use of TV and radio for that purpose? How much would the community support their efforts?

As secretary of Christian Social Relations and Local Church Activities you can:

1. Offer your services to the church Temperance Committee if you are not already a member.

2. If there is no committee in your church, offer your services to the pastor to help set up one.

3. Through the Temperance Committee and the Woman's Society, bring the possibilities of family preparation before the church membership.

4. Ask your Woman's Society president for a short time in which to present the subject at the meeting. Plan carefully and use your time well. One possibility would be to use the alcohol section of Christian Social Relations filmstrip, "The Things That Belong Unto Peace." [1] This would take less than five minutes and leave time for relating it to Commitment Sunday.

5. Arrange a display of Commitment Day materials for the Woman's Society or Guild. These can be secured from the Board of Temperance.

6. Plan for follow-up throughout the year. Opportunities for education through film showings, speakers, forums, planning meetings for action — stocktaking meetings on progress achieved.

[1] Order from Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

"BUILT UPON A ROCK"

An Official Observer Looks at the United Nations

By MARGARET BENDER

Today when apprehension and worry about war is uppermost in the minds of most people the world over, it is well for Christians to take a fresh look at the United Nations to see what we can hope from it. Because I have the honor of representing the Woman's Division of Christian Service there, I have asked this month for the privilege of writing personally about what I see there which gives me great hope.

First of all, I see great hope in the spirit of its leaders. I have seen the leadership go from the idealistic enthusiasm of the founding meeting at San Francisco to discouragement as the world did not create the peace which the United Nations was organized to preserve. I have seen in them a dawning realization that the organization might have to step out to take leadership in creating the kind of world where permanent peace was possible. And now, at the Seventh General Assembly, I've seen them almost grimly determined that nothing shall happen to interrupt the work that is being done to remove economic and social causes of war all over the world. The determination with which the three principal speakers, at the opening of the first General Assembly to be held in the new building, spoke of building on a rock holds great significance for me.

Lester Pearson of Canada, the newly elected president of the Assembly, had this keynote: "There is, I think, a happy symbolism in the structure of our new headquarters, part of it reaching upward toward the heavens, and part fixed firmly and steadily on the ground. The reconciliation of these two features is, I suppose, difficult in the art of architecture. It is even more difficult in the science of politics and in the conduct of international affairs."

Trygve Lie, who has been at the center of U.N. endeavors for seven years, reminded his listeners, "When I became Secretary General, the infant United Nations had no home except in the hearts of men." And then said, "Now, here it stands, aspiring in graceful lines, but solid on the Manhattan rock.... In this, I hope, there is a good omen for all men of good will. The United Nations is founded upon the eternal truths of man's common brotherhood and the interdependence of peoples. It aspires to win wider recognition and application of those truths throughout the world."

And Ambassador Austin of the United States delegation, said, "These buildings are grounded physically on the rock of Manhattan, but they are established on venerable aspirations of men—hearers and doers of the word—men likened to 'A wise man who built his house upon a rock.' They are founded on the sacrifices of those who died for the United Nations in Korea, and in the selflessness of others like Count Bernadotte who have given their lives to the ideal of peaceful settlement of disputes.

"As we take our places in the General Assembly and at Council meetings, let us begin all our work in the name of God, for the solution of all our problems is a spiritual one."

Each of them in his figure of speech had reached for the security against storm that only a house built upon a rock can enjoy. Each had expressed his faith in the United Nations and its ability to find solutions to the problems facing it.

The significance of these speeches cannot be overlooked. Certainly no group recognized that significance and the responsibility it places upon the ordinary citizen everywhere more deeply than the official observers and consultants, who represent national and international organizations at the United Nations.

Among the most hopeful things about the situation is the attendance of those representatives at the U.N. meetings, their appreciation of the things the U.N. is accomplishing, and their determination to do everything they can to interpret the U.N. to people everywhere.

The decision that the U.N. would make provision for nongovernmental organizations to be represented at its meetings and would help them with their job of bringing information about it to the people they represent was a new departure in international affairs. But, then, this whole U.N. was a new departure in international relations—diplomacy with the high hat removed, an organization chartered in the name of "We, the peoples," instead of "We, the high contracting parties!"

These observers have become familiar figures in U.N. halls from the days when those halls were borrowed in turn from Hunter College, a gyroscope factory, and a converted skating rink—down to the day of wonderful new buildings. It has been reassuring to see Dr. Nolde, one of the outstanding authorities on human rights and the church, representing the Commission of the Churches on International Affairs of the World Council of Churches, constantly watching the development of the U.N.'s great documents on human rights. Often when a newspaper columnist decided, on the basis of misinformation, that these documents were endangering our freedoms instead of protecting them, it has been of great help to look up Dr. Nolde or Dr. Walter Van Kirk, who represents the National Council of Churches' Department of International Justice and Goodwill, and find out the facts. Through these two outstanding Christian leaders the church has witnessed well to its real interest in people everywhere.

It has been reassuring, too, to see demonstrated here how women will take hold of a job that needs to be done. Before they had watched the

U.N. very long, the women who are observers for the United Nations saw jobs that needed to be done. They, therefore, pooled their strength by founding an organization called "Women United for the United Nations," and through it they undertook to maintain in New York the first U.N. Information Center; to prepare a monthly bulletin on the U.N. for women broadcasters; and to help in many other projects. Once a month these women meet to talk about common problems and ways in which they can do a better job of interpreting the United Nations. Here again one sees the churches represented. Luella Reckmeyer of the General Department of United Church Women represents our Councils of Church Women, and Mabel Martin represents the American Baptist women. One also sees many of the other large groups of organized women ably represented by such women as Mrs. W. B. Parsons of the National Council of Women of the United States, Mrs. W. D. Sporborg of the General Federation of Women's Clubs, Mrs. Esther Heimer of the National Federation of Business and Professional Women's Clubs, and Dr. Janet Robb of the American Association of University Women.

These representatives have faced some grim hours like the one when, full of hope, they came out from the dedication of the U.N. cornerstone in 1950, and were met on the street by newsboys selling a tabloid whose entire editorial page was devoted to a prediction that the U.N. would never live to occupy the building, the cornerstone of which had just been laid with such enthusiasm. Together and separately these women had to go to work to help overcome the effect of such a prediction.

Over the years they have faced the fact that newspapers just do not consider most U.N. news, particularly that which speaks of achievement rather than quarrels, worth printing. They have replied by finding other ways of getting that news to people. They have swallowed their discouragement when public interest in the U.N. seemed to flag and have embarked, under the direction of the U.N.'s Dorothy Lewis, on a radio campaign that has reawakened that lagging interest in many sections of the country.

Many of them, particularly those who represent church groups, have been heartened to see how interested people are in prayer and the U.N. They have also been discouraged by the fact that last winter an unconfirmed dispatch saying the prayer room was being left out of the new U.N. buildings got into newspapers all over the country, while the official denial issued by the U.N. through the Associated Press a few days later appeared in very few papers. It seemed almost as if lightning were striking twice in the same place when this fall, only a month before the opening of the General Assembly, a slightly different rumor, to the effect that furnishing the prayer room would have to be delayed because no provision had been made for its furnishings in the U.N. budget, appeared out of nowhere and received wide acceptance. Once again they were discouraged about the complicated problem of public relations, but thanked God for the women who wrote to them for information, and told the people of their churches and communities that it was all a mistake and the U.N. Meditation Room—as it is officially called—had always been in the planning and would be open when the General Assembly met.

Of one thing these delegates who represent you are quite sure. They know what the most important asset of the United Nations is. Some people might think of the new buildings as its greatest asset. Into their building and furnishing has gone untold hours of work, a great deal of money, and much human concern. Nations like Sweden, Norway, and Denmark have contributed their best to the furnishing and decorating of the Council chambers. Israel has provided stone from Jerusalem for the gardens; lacewood paneling from Australia and New Zealand enriches the delegates' entrance halls. Canada gave the ornamental metal doors at the north main entrance; the fountain in the courtyard of the Secretariat Building is the gift of the school children of the United States. Pebbles in its pool were gathered by women and children of the Isle of Rhodes. All this probably constitutes one of the greatest cooperative efforts in history—but it is not the most important asset of the United Nations.

The great hope of the U.N. does not lie in its great achievements in health and technical assistance or a dozen other fields, or the brilliance of the delegates that attend its sessions, or the faithful work of the more than 4,000 members of its secretariat. It lies, these people who represent you at the U.N. agreed, in the men and women all over the world who have faith in the U.N., for without their continued interest it would fail, but with that interest it can indeed be "a house built upon a rock."

CHURCHMEN'S WASHINGTON SEMINAR

The seminar offers its participants opportunities for direct contact with government official personnel, through personal and group interviews and panel discussions; for attendance at hearings before congressional committees, and for visits to government departments.

You may attend by sending your application at once to the National Council of Churches, 122 Maryland Avenue, N. E., Washington 2, D. C. Request full information about the seminar. Attendance will be limited to 200 persons.

CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation

MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

THE JOB OF THE DISTRICT NOMINATING COMMITTEE

By MRS. HAROLD N. EXMAN, *Chairman,*
District Nominating Committee, Cincinnati District,
Ohio Conference

How do we get district officers? It is no hit-or- s proposition. Retiring district officers usually e suggestions of others who might fill their places. take the names of women who have served as sidents of local Societies, and others who are de- ping into leaders. The local Society is the train- ground for the district.

Ve like to have as many local Societies represented he district as is possible; at least add some new resentation each year. But the fact remains that have to use leaders where we find them.

ll these things are considered prayerfully and efully in the light of family obligations, church onsibilities, abilities, et cetera.

he old plan of moving up—from one office to an- er—is inadequate to meet the present-day needs. ay offices are highly specialized and we have to the best person to fit that office.

ome people have talents for administration; some, nts for promotion. Some may be good officers ne place, some in another place. But it does not n that one is a failure if she can't fit into both. h one has her special talent.

Christian Ethics. The people in the local Socie- look up to the district officers, and they have a t to. The district cabinet should represent the nest and best; we don't mean in the way of social tige or wealth: we mean honest-to-goodness istian ethics. Each one on the district cabinet uld discipline herself to be the best kind of Chris- in dealing with every problem that comes. In r words, we should all try to live up to Christ's hings all the time.

he discussions and decisions that occur in cabinet tings are for the members alone; not to be dis- ed on the outside unless it is a matter for pro- on and information for local Societies.

Feel the importance of the job. Each one on the net is as important as the other. No one office ore important than the other. Each person has sk to perform.

on't be timid. Don't be afraid to ask questions in cabinet meeting, if you don't understand what is being discussed. Don't say to your local secretaries, "You know more about this than I do." That is a mistake. If you can't answer their questions, frankly say that you will think it over and get the correct answer and then call them back. Then you can consult with others on the cabinet who can help you.

We should pray for each other; we should love each other sincerely; there should never be any jealousy of each other. There must be the highest feeling for each other.

4. *Attendance at meetings.* Each officer is expected to attend the cabinet meetings of the district, unless there is some important reason why she cannot; then she should let the president know. Each officer is expected to make a report at each cabinet meeting.

Each officer is expected to attend conference meetings and summer school if possible. The attendance at these meetings is not simply a "must," but a source of great inspiration and information which makes for better officers in the district. As church women our service must be of the highest quality.

5. *Length of service.* District officers in our district are elected for one year. They can be re-elected for three more terms. When one has served in one office for four years she retires automatically and makes way for others who may receive the inspiration that has been hers.

It is an unwritten law in our district that the president serves not more than two years.

6. *Expenses.* We have a district cultivation fund. It has to cover a multitude of things and the treasurer must watch it carefully. Legitimate expenses such as postage, et cetera, are allowed for a department. An itemized bill, okayed by the president, should be given the treasurer. Some departments require more allowance than others, but it is not the intent that some departments have all, and others none.

Each officer should consult the president before sending any letters to local Societies; it is necessary that the president know what is going out.

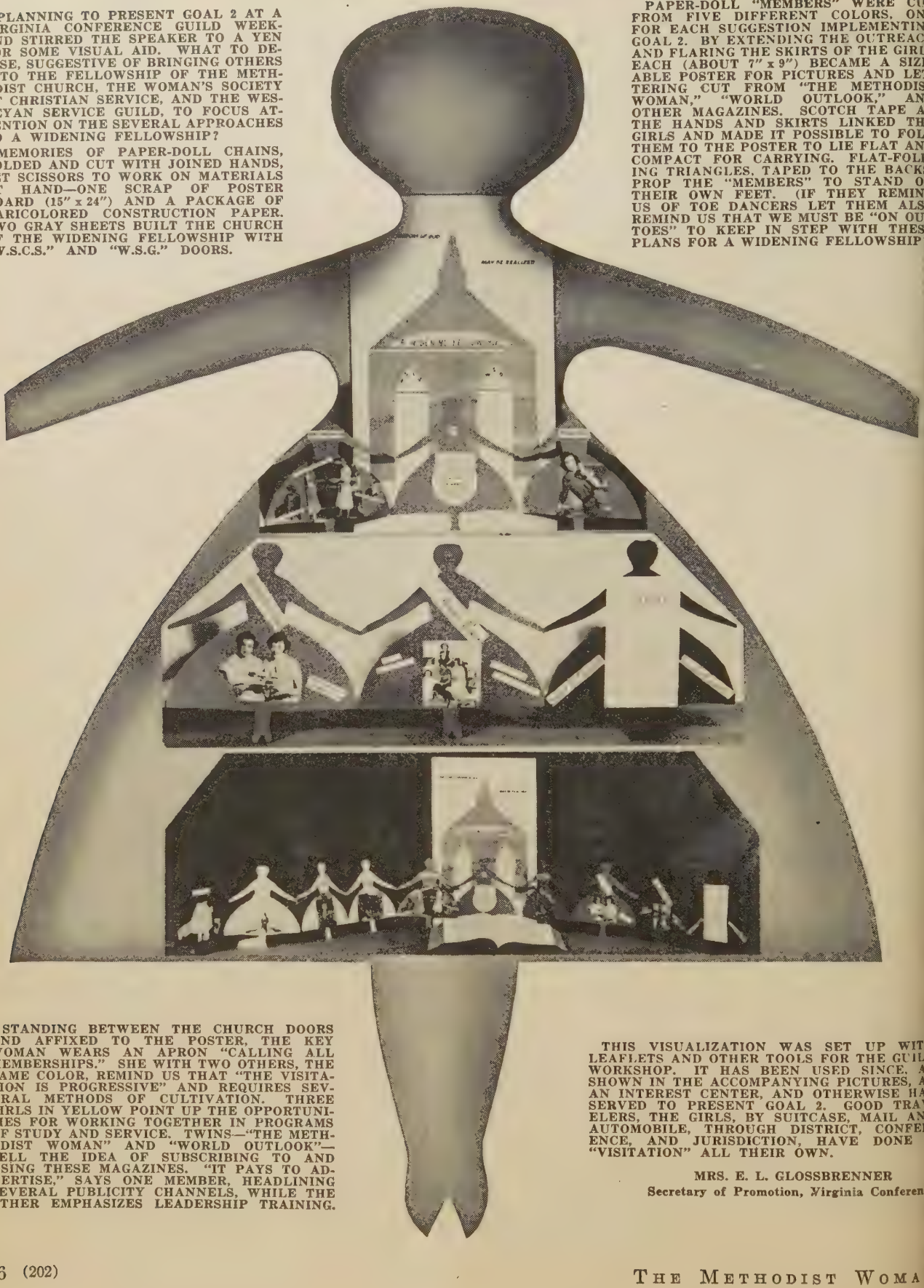
A COURTEOUS GESTURE BY ONE COMMITTEE ON NOMINATIONS IS WORTH NOTING. MEMBERS OF THE COMMITTEE WROTE A PERSONAL NOTE ON AN ATTRACTIVE FLOWER CARD TO EACH NEWLY ELECTED OFFICER, EXPRESSING THEIR APPRECIATION OF HER ACCEPTANCE OF THE OFFICE AND WISHING HER SUCCESS IN THE WORK OF THE COMING YEAR. EACH NOTE WAS SIGNED PERSONALLY BY THE FIVE MEMBERS OF THE COMMITTEE ON NOMINATIONS.

A WIDENING FELLOWSHIP BEFORE OUR EYES

PLANNING TO PRESENT GOAL 2 AT A VIRGINIA CONFERENCE GUILD WEEK-END STIRRED THE SPEAKER TO A YEN FOR SOME VISUAL AID. WHAT TO DEVISE, SUGGESTIVE OF BRINGING OTHERS INTO THE FELLOWSHIP OF THE METHODIST CHURCH, THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE, AND THE WESLEYAN SERVICE GUILD, TO FOCUS ATTENTION ON THE SEVERAL APPROACHES TO A WIDENING FELLOWSHIP?

MEMORIES OF PAPER-DOLL CHAINS, FOLDED AND CUT WITH JOINED HANDS, SET SCISSORS TO WORK ON MATERIALS AT HAND—ONE SCRAP OF POSTER BOARD (15" x 24") AND A PACKAGE OF VARICOLORED CONSTRUCTION PAPER. TWO GRAY SHEETS BUILT THE CHURCH OF THE WIDENING FELLOWSHIP WITH "W.S.C.S." AND "W.S.G." DOORS.

PAPER-DOLL "MEMBERS" WERE CU FROM FIVE DIFFERENT COLORS, ON FOR EACH SUGGESTION IMPLEMENTIN GOAL 2. BY EXTENDING THE OUTREAC AND FLARING THE SKIRTS OF THE GIRL EACH (ABOUT 7" x 9") BECAME A SIZE ABLE POSTER FOR PICTURES AND LET TERING CUT FROM "THE METHODIS WOMAN," "WORLD OUTLOOK," AN OTHER MAGAZINES. SCOTCH TAPE A THE HANDS AND SKIRTS LINKED TH GIRLS AND MADE IT POSSIBLE TO FOL THEM TO THE POSTER TO LIE FLAT AN COMPACT FOR CARRYING. FLAT-FOLD ING TRIANGLES, TAPED TO THE BACKS PROP THE "MEMBERS" TO STAND O THEIR OWN FEET. (IF THEY REMIN US OF TOE DANCERS LET THEM ALS REMIND US THAT WE MUST BE "ON OU TOES" TO KEEP IN STEP WITH THES PLANS FOR A WIDENING FELLOWSHIP!



STANDING BETWEEN THE CHURCH DOORS AND AFFIXED TO THE POSTER, THE KEY WOMAN WEARS AN APRON "CALLING ALL MEMBERSHIPS." SHE WITH TWO OTHERS, THE SAME COLOR, REMIND US THAT "THE VISITATION IS PROGRESSIVE" AND REQUIRES SEVERAL METHODS OF CULTIVATION. THREE GIRLS IN YELLOW POINT UP THE OPPORTUNITIES FOR WORKING TOGETHER IN PROGRAMS OF STUDY AND SERVICE. TWINS—"THE METHODIST WOMAN" AND "WORLD OUTLOOK"—SELL THE IDEA OF SUBSCRIBING TO AND USING THESE MAGAZINES. "IT PAYS TO ADVERTISE," SAYS ONE MEMBER, HEADLINING SEVERAL PUBLICITY CHANNELS, WHILE THE OTHER EMPHASIZES LEADERSHIP TRAINING.

THIS VISUALIZATION WAS SET UP WITH LEAFLETS AND OTHER TOOLS FOR THE GUILD WORKSHOP. IT HAS BEEN USED SINCE, AS SHOWN IN THE ACCOMPANYING PICTURES, AS AN INTEREST CENTER, AND OTHERWISE HAS SERVED TO PRESENT GOAL 2. GOOD TRAVELERS, THE GIRLS, BY SUITCASE, MAIL AND AUTOMOBILE, THROUGH DISTRICT, CONFERENCE, AND JURISDICTION, HAVE DONE A "VISITATION" ALL THEIR OWN.

MRS. E. L. GLOSSBRENNER
Secretary of Promotion, Virginia Conference

Calling all Memberships **at a Display Tea held at the Texas Conference School of Missions. *Left to right:* Mrs. Harmon Lowman, conference president; Mrs. J. W. Mills, president emeritus, and former vice-president of the Woman's Division; Mrs. C. T. Schaedel, past vice-president, now recording secretary, South Central Jurisdiction; Mrs. W. E. Horton, Jr., past president. Photo sent by Mrs. Maurice Faubion.**

100 PERCENTERS

he following Woman's Societies of Christian Service re- every woman member of the church a member of the ety. Listing is by conferences.

TRAL NEW YORK: *Geneva District*—Bluff Point, Brick Church, Lodi, Logan, Martville, Middlesex, Milo Center, Montezuma, Palmyra, Port Gibson, Shortsville, Vine Valley, West Genoa

'HERN NEW YORK: *Mohawk District*—Bouckville

T VIRGINIA: *Parkersburg District*—Crossroads
Moorefield District—Fairview, Upper Tract Circuit

IDA (SE): *Lakeland District*—Dundee

OIT: *Saginaw Bay District*—Mio

ANA: *Vincennes District*—Hazelton, Pleasant Hill, Shoals

TRAL KANSAS: *Concordia District*—Jewell, Lovewell

ON: *Portland District*—Ellis Street

eginning the new quadrennium, June 1, 1952, all icts 100 per-cent organized are listed as names sent in, even though they were printed in the last drennium. *Please do not repeat, however, during four years, when name has once been sent in.*

he following districts are reported as 100 per cent organ- This means there is a Woman's Society of Christian ce, or a member or members, or a Wesleyan Service l, in every church of the district.

IMORE CONFERENCE—*Baltimore East, Washington East* Districts

NEW ENGLAND SOUTHERN CONFERENCE—*Providence* District

FLORIDA CONFERENCE (SE)—*Lakeland* District

LOUISVILLE CONFERENCE—*Louisville East* District

NORTH CAROLINA CONFERENCE (SE)—*Durham, Rocky Mt.* Districts

SOUTH GEORGIA CONFERENCE—*Total Conference*

VIRGINIA CONFERENCE—*Lynchburg, Norfolk, Portsmouth-Newport News, Rappahannock, Richmond* Districts

EAST TENNESSEE CONFERENCE—*Bristol* District

SOUTH CAROLINA CONFERENCE (C)—*Greenville* District

DETROIT CONFERENCE—*Detroit* District

ILLINOIS CONFERENCE—*Bloomington* District

NORTH INDIANA CONFERENCE—*Richmond* District

NORTH IOWA CONFERENCE—*Spencer* District

ROCK RIVER CONFERENCE—*Joliet-Dixon, Rockford, Southern* Districts

CENTRAL KANSAS CONFERENCE—*Dodge City, Wichita* Districts

NEBRASKA CONFERENCE—*Columbus, McCook, Northwest* Districts

NEW MEXICO CONFERENCE—*El Paso* District

NORTH TEXAS CONFERENCE—*Dallas* District

NORTHWEST TEXAS CONFERENCE—*Brownfield* District

ST. LOUIS CONFERENCE—*St. Louis* District

SOUTHWEST MISSOURI CONFERENCE—*Kansas City* District

SOUTHWEST TEXAS CONFERENCE—*Corpus Christi, San Antonio* Districts

TEXAS CONFERENCE (SC)—*Galveston, Houston East, Houston West* Districts

WEST OKLAHOMA CONFERENCE—*Enid* District

SOUTHERN CALIFORNIA-ARIZONA CONFERENCE—*Long Beach. Pasadena* Districts

WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH

EMPHASIS 5

Do you know where part of the wording of Emphasis 5 comes from?

You will find it in the *Discipline of The Methodist Church.* It is part of the section that defines the Aim of Missions under the Board of Missions.

This in itself is important. We become so absorbed with our work in the Woman's Division that we do not always stop to think what it is a division *of.* It is one of the divisions of the Board of Missions of The Methodist Church. Thus, the work of missionary education and service is in the very blood stream of all our work in the Woman's Societies, which maintain the work of the Woman's Division. The missionary passion is not something reserved for only a chosen few; it is the heritage of all Christians everywhere. And, as Dr. Frank Mason North observed many years ago, there is no substitute for it.

We do not, however, absorb a missionary passion through our pores. It means work, generally, before it comes real to us. So:

1. A *continuous* program is prescribed. We need to go on learning: and even so, it seems like Alice in Looking Glass Land, as though we must run at top speed to keep caught up. Not a sigh of satisfaction as we finish an approved study course: but a long breath of eager anticipation, looking at parts of the world that have come alive with new meaning for us, because of this study in which we have been engaged.

This adventuring is not alone for us as adults. Even more, it is essential to the right growth of youth and children. As indicated last month in Emphasis 4, excellent material is provided in our church-school literature to help us interpret the peoples of our world as fellow beings and children of the same God. (And let us practice, the remaining six days, that which we teach on Sunday mornings!)

2. Let us keep evaluating the monthly programs of our Society for their missionary content. If we use those in the Program Book, either A or B, adapting them to our own society, we may be sure of a "balanced ration" in the course of the year. The programs have been carefully prepared with that balance in mind. But if we are omitting and substituting, let us take care that we do not lose some particular and badly needed stress.

Much interest and information can be shared by the representatives of the Society or Guild who attended a School of Missions—a district or conference meeting—a Guild Weekend—an Educational Seminar. Help them—tactfully—to plan the time allotted them, in bringing the high points of the meeting and minimizing the nonessentials. Help them, too, in creating a desire on the part of others to go, next time: not like Miss X., who settles back in her chair saying comfortably, "Isn't it nice that we don't have to go to any of those meetings, because Mrs. A brings it all to us here?"

3. Every missionary and deaconess was a young girl in some local church in her formative years. The candidates of the next quadrennium are mostly in the student groups of the churches of some of us. *Is yours one?* And how about the young employed women in your church membership, or your Wesleyan Service Guild? Has the need of the world, and what they can bring to it, been put before them in a challenging way?

4. *There is very little mention of money in these quadrennial Goals.* Had you noticed it? That is because we believe that if we know, and care, we will give in proportion to our knowing and caring—according to our means. Note those words: *personal* gifts—and to a *total budget set in the light of the world's needs.* Measured thus, it cannot possibly be less than last year's pledge, can it? And in all likelihood it could be more.

5. We spoke in last month's Emphasis 4 about specific intercessory prayer. The prayer suggested here is intercessory, too: for the missionaries and nationals, the deaconesses and employed workers who are helping to make the Kingdom a reality. But who else comes into it? Our churches, our Woman's Societies, our Guilds, surely ourselves. Ourselves: that our own acts and words may witness constantly for Christ; that we may be what Paul called the little group of Christians in the church at Philippi—lights in the world; that each of us may create around herself an atmosphere in which the Kingdom of God may become a reality for those whose lives we touch. So may we persuade others to become His disciples.

THE AIM OF MISSIONS

¶ 1166: The supreme aim of missions is to make the Lord Jesus Christ known to all people in all lands as their divine Saviour, to persuade them to become his disciples, and to gather these disciples into Christian churches; to enlist them in the building of the Kingdom of God; to cooperate with these churches; to promote world Christian fellowship; and to bring to bear on all human life the spirit and principles of Christ.

—Discipline of The Methodist Church

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

New Jurisdiction Guild Secretary

Miss Dorothy Payne

Miss Dorothy Payne, 2719 Guth- Avenue, Des Moines, Iowa, is e newly elected secretary of the esleyan Service Guild for North ntral Jurisdiction. She is well ted for this position, having rved as local president, district retary, and secretary of Iowa- s Moines Conference. She is a aduate of Central College, Pella, wa, and a member of P.E.O. She employed as a contract writer Bankers' Life Company in Des ines.

Aside from her work in the Wes- an Service Guild, Miss Payne es an active part in other phases her local church program. Be- use of her personality and her e qualities, the Guild members North Central Jurisdiction will t only love her, but they will re- ve great benefit from her leader- p.

The outgoing jurisdiction secretary, Miss Audrey Wright, 5 East Chestnut Street, Mount Vernon, Ohio, was eligible for re-election, but withheld her name as a nominee, partially due to her heavy duties as Dean of Girls in Mount Vernon High School. She also felt that someone else should have the opportunity for the rich experience which has been hers in jurisdiction Schools of Missions and Christian Service and in the jurisdiction meetings of the Woman's Society of Christian Service. Because the Wesleyan Service Guild is of major importance to Audrey Wright, she intends to continue to give her time and efforts toward its work. It is with deep appreciation for her service during the past four years that the Woman's Society of Christian Service and the Wesleyan Service Guild of North Central Jurisdiction relinquish her from this office.

Miss Audrey Wright

Dear Fellow Members:

As I sit here on the train, somewhere in the Ozarks, I feel the urge to write you a personal note instead of another article. I have just come from Aldersgate Camp in Little Rock, Arkansas, where some of us met for our National Prayer Retreat. We talked so long and planned so much for it that it scarcely seems possible that it is now over. But the influence of that "Aldersgate" experience certainly is not over; it has just begun. Today at lunch some of us were wondering aloud if we would ever be able to measure the results of this Retreat. We felt that everyone who attended must have been changed by it. During the sharing period we, as leaders of the Wesleyan Service Guild, expressed our resolve to reconsecrate ourselves to new spiritual living. Surely this will have its effect on the work of the Guild as a whole and on the lives of individual members.

The registrants started to come into Little Rock on Friday morning. Most of them, however, arrived Friday evening and throughout the night, having worked all day before starting. They came: 12:30 A.M. by car, 1:30 A.M. at the airport, 3:00 A.M. at the railroad station, 5:00 A.M. at the bus station! They were met at all hours by Mr. Mike Willis, director of Aldersgate Camp, Mrs. R. B. Thomas, conference secretary, and Miss Grace Thatcher, deaconess in charge of the Little Rock Methodist Council, of which Aldersgate is a part. Miss Hazel Drew stayed up to register them, and everyone was up and wide awake for morning devotions at 7:30.

Aldersgate Camp is an ideal place for a Prayer Retreat. We used the brand-new girls' cabins, and the

dining hall was completed just in time for us. During our work periods we cleared paths and washed windows. And what a gorgeous view of the autumn foliage we had through those big, clean windows as we listened and worshiped together!

We could not have had better leadership than we found in the Halls, Pearl and Francis. We felt that anything fine we could say would be entirely inadequate. You just had to be there to know. I am sorry all of you did not have this opportunity. Later on, when there is more space, I shall give you the program and some of the suggestions from our leaders.

We are indebted to Mr. and Mrs. Willis, Mr. and Mrs. Hall, and Mr. and Mrs. J. Russell Henderson for the success of our Retreat. But we also appreciate the prayers of all those of you who remembered us, for they, too, helped us in a special way.

Next month we shall have our regular three pages again. In them there will be suggestions for your Weekend programs. Be watching for them!

Best wishes to you, as always.
Sincerely yours,
LILLIAN A. JOHNSON

Significance of the Wesleyan Service Guild Emblem

The emblem of the Wesleyan Service Guild is familiar to most women of the Woman's Society as well as of the Guild, and particularly so since it was beautifully featured on the cover of the October, 1952, issue of THE METHODIST WOMAN. Increased familiarity brings with it increased desire to know the significance of the symbol: the circle surrounding the Christian flag, the torch, and the cross and superimposed upon a triangle in which the three points indicate the initials of the Wesleyan Service Guild.

The Christian flag suggests world brotherhood—an international patriotism. Its colors are the same as those of our American flag, the flag itself being white with the red cross on a blue field. Its significance is summed up in the words of the salute:

"I pledge allegiance to the Christian Flag, and to the Saviour for whose kingdom it stands—one brotherhood, uniting all mankind in service and love."

The Wesleyan Service Guild stands for Christian internationalism.

The torch is frequently associated in our minds with the Greek rites where the lighted torch was passed from one to another, signifying continuity of service. Alfred Noyes in his poem, "The Watchers of the Sky," [1] says:

"I caught the fire from those who went before,
The bearers of the torch who could not see
The goal to which they strained, I caught their fire,
And carried it, only a little way beyond;
But there are those who wait for it, I know,
Those who will carry it on to victory.
I dare not fail them."

Less familiar, but impressive as symbolizing God's presence, is the story of His covenant with Abraham in Genesis 15. Through this record of primitive life and thought there speaks the significance of the torch: symbol of God's presence, of life and light, and of the passing of the light to others. It is a fitting symbol of the world mission of the Church, which is basic in the purpose of the Wesleyan Service Guild.

The cross is uppermost and central. It is familiar and beloved beyond any other Christian symbol. Its significance was inherent in the founding of the early Christian church, and it is today the symbol of greatest universal meaning. Without it at the center, all else would be ineffectual; with it, every worthy activity, however humble, takes on new meaning and added purpose.

The flag, the torch, and the cross are all within the circle which is itself an age-old symbol for that which has no beginning and no end. Behind the circle stands another of the oldest Christian symbols—the triangle, which represented to the early church the Holy Trinity—Father, Son, and Holy Spirit. Thus past and present contribute and unify their message in this insignia. The women of the Wesleyan Service Guild may well feel both pride and humility in making use of such symbolism. It is a lovely emblem: it is also a deeply meaningful one.

[1] From *Collected Poems*, by Alfred Noyes. Used by permission of J. B. Lippincott Company, publisher.

Recent Arrivals From—

China: **Miss Bessie Hollows, 64 Florence St., Worcester, Mass.**

India: **Miss Edna Hutchens, 403 Garfield Ave., Eau Claire, Wis.**

Japan: **Miss Marjorie Barnes, 1324 "K" Street, Bakersfield, Calif.**

Malaya: **Miss Mechteld Dirksen, 7 Wall St., Valhalla, N. Y., care of Mrs. H. Rulfs.**

Recent Sailings For—

Burma: **Miss Elizabeth Richey.**

India: **Misses Theresa Lorenz, R.N., Barbara Beecher, Ethel Calkins, Alta Griffin, Edna Holder, Josephine Kriz, Dorothy Strong, Margaret Tucker, M.D., Grave Honnell, Ollie Leavitt.**

Japan: **Misses Peggy Billings, Barbara Bailey, Sallie E. Carroll, Delores Marymee, Mary Mitchell, Doris Stevens, Mildred Ann Paine.**

Korea: **Misses Kathleen Crane, Frances Fulton, Clara Howard, Olive O. Ratliff. (Flew from Japan) Misses Marion Conrow, Ada Hall.**

Liberia: **Miss Mary Katharine Russell.**

Malaya: **Misses Ann Harder, Ellen Suffern.**

Pakistan: **Misses Margaret Robe, Mary Winn.**

Philippines: **Miss Elizabeth Johannaber.**

Southern Rhodesia: **Miss Beulah Reitz.**

Designed to help new secretaries of Missionary Education in the local societies fill out report blanks

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

Tear off and send to your district secretary of Missionary Education and Service, if there is one; if not, to the conference secretary of Missionary Education and Service, on or before December 1.

SECOND QUARTERLY REPORT

of the

SECRETARY OF MISSIONARY EDUCATION AND SERVICE

Name of Church St. John's Methodist Post Office Middletown, U. S. A.

District North Conference East

Jurisdiction Southwest Quarter ending November 30, 1952

I. *Program*

1. Are you an active member of the Committee on Program? Yes
2. Has the Committee on Program met this quarter? Yes
3. Does your society use the programs in the Program Book and Worship Booklet? Yes
4. On a separate sheet, describe action following any monthly program this quarter. (See separate sheet)
5. Check any of the following missionary materials you are using in your circle programs: field leaflets (X), *The Methodist Woman* (X), *World Outlook* (X), *Do You Know* booklets (X), and the *Annual Report of the Woman's Division of Christian Service* (X).

II. What other means has your society used to stimulate missionary interest: films, missionary speakers, dramatics? Missionary speaker and film, "Alaska--A World to be Won"

III. *Educational Giving*

1. Are you an active member of the Committee on Finance? Yes
2. Are you providing missionary information at each monthly meeting? Yes
3. Does your society have missionary projects? No

IV. *Reading Materials*

1. Does your society have a reading circle using suggested reading materials? Yes
2. Does your society have a library or contribute to a church library? Yes
3. Has your society added to the library this quarter? Yes
4. Give the titles of books added this quarter. (Use separate sheet, if necessary.) All new study texts with supplementary books, including those for youth and children; the New Revised Standard Version of the Bible; Abingdon Bible Commentary

V. *Study Courses Using Approved Texts.* (Texts recommended during the present or past quadrennium.)

1. Number of study classes (not sessions) using approved texts completed this quarter (If this is a group class, report only members of the Woman's Society and Guild): 2

By the Woman's Society 1 By the Wesleyan Service Guild 1

Name of topic Home Missions and Human Rights Name of topic The Book of Acts

Number of members 25 Number of members 19

Name of topic Name of topic

Number of members Number of members

2. How many of these were:

a. *Jurisdiction Recognition Classes*

Woman's Society 1 Wesleyan Service Guild 1

b. *Efficiency Classes*

Woman's Society _____ Wesleyan Service Guild _____

c. *Classes not meeting either Jurisdiction Recognition or Efficiency standards*

Woman's Society _____ Wesleyan Service Guild _____

(See *Handbook for Secretaries of Missionary Education and Service* for standards.)

3. Number of Woman's Society and Guild members cooperating in the church-wide study (Church-wide study to be offered next quarter)

4. Total class membership: Woman's Society 25 Wesleyan Service Guild 19

VI. *Special Studies growing out of specific needs* (not approved courses)

1. Subjects of study The Christian Woman's Place in Politics

2. Number of classes: Woman's Society 1 Wesleyan Service Guild _____

3. Total class membership: Woman's Society 15 Wesleyan Service Guild _____

VII. What action followed the study courses? Women put on "Register and Vote Campaign" -- studied campaign issues carefully; sent gift of money to the Woman's Division for Holding Institute, Laredo, Texas

VIII. The Woman's Division recommends the use of study texts only in study classes. If, however, your Woman's Society or Wesleyan Service Guild used them in other ways, indicate how Used only for studies

IX. How many members of the Woman's Society and Wesleyan Service Guild received Board of Education credit in a Cooperative Course in a Christian Workers' School? None this quarter
(See pages on Cooperative Studies in *Handbook.*)

X. *Other Educational Opportunities*

1. Number attending Educational Seminars (one or more days; this does *not* mean district or conference meetings or Officers' Training Days) 10

2. Number attending Institutes (three or more days) none

3. Number attending conference or jurisdiction Schools of Missions and Christian Service this quarter (five or more days) 3

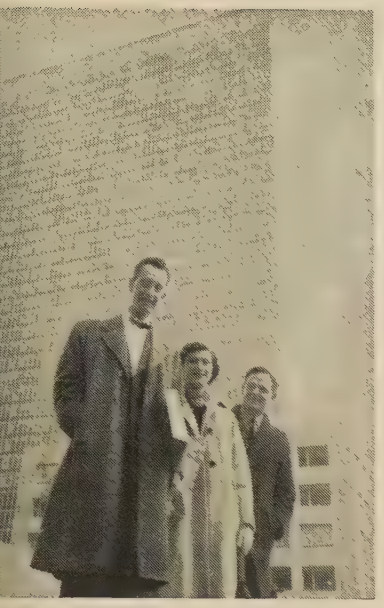
4. Total attendance 13

XI. *Remarks:* Our women were much stimulated by the educational seminars and the October program, and plan to have all of the studies this year. We came to the September meeting with expectancy and shared with each other our summer experiences along with having the interesting program, "O Tell Ye the Story." The program meeting and the Quiet Day of the Week of Prayer and Self-Denial were especially meaningful, and the offering for the four projects larger than usual. Definite plans were made during the week for the use of the Prayer Calendar, and each member pledged herself to a definite time each day for Bible study and prayer.

Mrs. George B. Blank
Secretary of Missionary Education and Service

Mission Street
Address

Middletown, U. S. A.



Stevens, University of North Caro-
; Caroline Reames, Winthrop Col-
ege; Clifford Wright, Australia

STUDENT WORK

DOROTHY NYLAND, *Secretary*

Methodist Students Consider Political Action

By CLIFFORD J. WRIGHT

of Australia, now studying at Union Theological Seminary, New York

FIFTY Methodist college students from seventeen states and from Germany, Japan, ia, Nigeria, and Australia for- k their classes for a week from ruary 24 to 29, because of their p concern for intelligent and rageous political action. Five he group were J-3's fresh from an, looking at their own country h new eyes after their experience intimate contact with another d.

During the "Christian Citizen- Seminar" we were concerned h discovering answers to two stions—"Why should a Chris- be involved in political ac- ?" and "How should a Chris- act in politics?" Our study nged us into the theological ten- s of the day. We realized the plexity of the task of under- nding at a deep level the mean- of Christian ethics as they ly to Christian citizenship. We nized about issues of world ce, universal military training, ld outreach and responsibility, d government, interracial rela- ships, et cetera. But we shared inescapable conviction that God t once the God of the Church the God of politics and of so- life.

The week of study began in New k. We visited the United Nations in its new building by the East River, and the difficulties, dangers, and opportunities of international policies were made clearly evident to us by resource persons of the United Nations. "It takes a lot of patience to get sixty nations to work together," said one speaker. It may need more than patience for we realized more deeply the menace of the obstacles to international cooperation—pride, prejudice, personalties, property which can grow in power rather than diminish. The reality of evil in the world, the depth of the human predicament, were revealed in new dimensions, making both our theological and political discussions much more realistic. But we were encouraged by the great successes reported through the work of the International Labor Organization, the Food and Agricultural Organization, the United Nations Educational, Scientific and Cultural Organization, the World Health Organization, and many others. The work of the specialized agencies of the U.N. is a most encouraging story, especially that done through the International Children's Emergency Fund and Technical Assistance programs.

After three days of visits, lectures, and discussions in New York, we went to Washington, where decisions are made affecting the lives of the world's millions, as well as the lives of citizens of the United States. With deep anticipation we approached the strenuous days, wondering how far Washington and the United Nations' policies could be made to correspond. There is only space for a few impressions about the life in Washington, and the value of the Christian Citizenship Seminar.

First, it was brought home to us afresh how easy it is to criticize politicians, to "scandalize the names" without adequate information and understanding of the difficulties they face. These men have to meet "deadlines" continually, they have to commit themselves on policies which involve extraordinarily complex issues. They can get tired, and suffer from diplomatic and political fatigue. One Senator told us in a most interesting interview that he was receiving one thousand letters a day, eight hundred of which were dealing with legislation. He averaged sixteen interviews each day and received from forty to seventy telephone calls. He had to study carefully each piece of legislation. He had to keep in touch with national and international affairs. He kept his electorate as well-informed as possible on vital issues. "The submerged part of the iceberg consumes the greater part of the time." The men and the women we met impressed us on the whole with their sincerity and hard work. The task of the politician should be made one of the most honorable in the community. Christians should not say, "Politics is a dirty game, let us not muddy our hands with it." Carping, self-righteous, ill-informed criticism of politicians can do little good; very often criticism is a refuge from accepting responsibility. Well-informed, constructive criticism is indeed desirable, but Christians should surely avoid criticism which is based only on

vague rumor and cruel prejudice.

Second, Senator Paul Douglas gave us a new view of the real value of legitimate lobbying. "It is a way of making the wishes of the electors known." "Of the 2,500 organizations registered for lobbying, few are directly in the public interest." He appealed for lobbying by people whose primary aim is the welfare of the whole community, for "disinterested" lobbying.

Third, we realized more fully the great importance of adequate legal procedures if democratic rights are to be preserved. This was stressed by Senator Wayne Morse in a most valuable interview. He maintained with great eloquence and insight that the rights of individuals and groups can be denied or frustrated if legal procedures are too difficult or nonexistent. At present there is no adequate procedure for appeal, when travel permits are refused to citizens desiring to visit foreign countries.

We heard numerous addresses, interviewed many interesting and responsible people; we continued our study of the meaning of Christian ethics and social responsibility; we were in the Senate Chamber when the crucial vote was taken on the Alaska and Hawaii Statehood Bill, being informed of the trading of votes against the bill by Southern Democrats and Republicans; we heard Dewey Short's eloquent speech in Congress against UMT; we spent one morning in the State Department seeing a little of how policy is determined; and we shared together in a rich fellowship of daily worship, crowned by the final worship service in which we committed ourselves to the Master for courageous, well-informed Christian social action at the local, national, and international levels.

This splendid seminar was sponsored by the Methodist Student Movement. Those who were privileged to attend certainly learned more in one week about political issues, Christian ethics, and social responsibility than in many weeks of formal study. The total experience points to a fundamental principle of learning—that discussion and analysis and lecture should be related as closely as possible to real situations, with close contact with people who are making real decisions and bearing heavy responsibilities. The learning becomes alive because it is near to life. It involves decision and committal.

The writer hopes that a similar group of students in Australia may descend on Canberra, the Federal Capital, to learn more about their own government, to ask searching questions of their representatives, to understand some of the difficulties faced by politicians, to consider the importance of lobbying with a Christian motive, to deepen and strengthen their insights into the meaning of the relevance of Christian faith for political action, to find an answer to the question "How should a Christian be interested in politics?" to seek to know the will of God, the Lord of all history, both for Canberra and all the capital cities of the world.

Missionary Briefs

SABBATICAL IN INDIA

By Evelyn Berry

Miss Berry, a deaconess, is on sabbatical leave, studying at Isabella Thoburn College, Lucknow, India. She has been on the faculty of Paine College, Augusta, Georgia, for a number of years.

At last I am beginning to feel at home in Indian philosophy. It is a richer field for study than I had realized.

It has been interesting to compare college life here with that at home. Girls attend Lucknow University, but it is largely a man's school.

The United States Information Service has a Negro English teacher from Hampton Institute in India at the present time. He spoke in the chapel at Isabella Thoburn today, but did not make a very long speech as he was worn out with the heat and travel.

Recently I was invited to tea at the home of one of the teachers. This was my first visit in an Indian home. I was surprised to find the inside court and the house so much like houses in Iran.

At first I thought that helping with games would be a task which I would put up with, but I have found myself enjoying that contact with the girls. There is a swimming pool at the college and I have worked quite a bit with swimming.

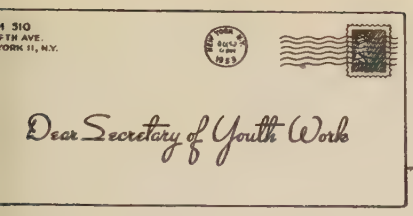
I expected to be homesick, but am so busy that I don't have time for any nostalgic feelings.

MENTAL HYGIENE WORK

The interpretation of "Vocational Mental Hygiene Work" at the Seward Sanatorium, Bartlett, Alaska, is a counseling function which correlates the patient's needs throughout his hospitalization, and a planning, with possible training for future employment in his home or in industry. The first need is to stimulate the patient's interest in the treatment of the disease. To combat this disease, the patient must work as part of a team which includes the doctor, the head nurse, the dietitian, the medical-social worker, and the occupational therapist with their assistants and the hospital schoolteacher. A research worker in vocational rehabilitation and mental hygiene has been added to this team.

Among the things which disturb a patient is the limited extent of his practical occupational education and his economic insecurity because of lack of skill. To turn that anxiety into something reassuring is one of the duties of the research worker. Determining the educational history, occupational aptitudes, and understanding "what the patient desires to do upon discharge" are very important considerations. A practical testing program includes evaluation of personality traits and character, as well as vocational guidance. Job placement opportunities in the home community are discussed, and studies started toward a chosen goal.

—From *San-Chat*



YOUTH WORK

HELEN L. JOHNSON, *Secretary*

y best wishes to you for a good ! This is another opportunity is to review our hopes and ob- ves, to look at our failures and ppointments. Each year about time we look at ourselves a more critically than is our l custom.

ow do you see yourself as an t worker with youth? You been selected to work with ing, energetic, idealistic youth are the MYF in your church. an adult counselor and friend may make the difference in the of these young people. Will hopes you have for this new enable you "to challenge and re youth to high dedication to and his cause?"

nce January is the time desig- d for a study of Africa in the ch school, you are probably -deep in the missionary units. will have the joy of seeing in- ediates and seniors become in- ted in African people, their re, their needs, and their ch. The study of Home Mis- s and Human Rights will arouse reciation for the United Nations its accomplishments.[1] During year there will be countless op- unities to enrich the Sunday ning and Sunday evening ses- s of the MYF in all depart- ts with missionary illustrations. ure to use *Youth Planbook,*[2] a e for planning the MYF pro- n in the local church.

meeting your responsibility as t adviser for missions and d friendship in the senior de- ment (upon approval of the F council) you will use the re- ces of the Board of Education, Woman's Division of Christian ice, and the other divisions of Board of Missions. These ld be shared with adult leaders he intermediate department a mission emphasis is planned. ther the youth of your church will come to think, feel, and act in ways that produce an attitude of world-mindedness may depend upon you.

It is expected that you will serve as counselor for the World Friendship Group of Girls. Someone may share this responsibility with you, if your work as adult adviser to the commission makes the combination of jobs too heavy. The program materials[3] relate the work of the Woman's Division to the annual study emphases.

The Methodist Youth Fund, as it helps in a program of missions, Christian education, and youth work around the world, provides another opportunity for developing world-mindedness. The July-August-September issue of *The Methodist Youth Fund Bulletin*[4] contains a list of the projects related to the Methodist Youth Fund. Many of them are projects of the Woman's Division. You have the opportunity to interpret the work carried on in these projects to members of the MYF. It is important for them to know where their money goes, and what is accomplished because they give to work at home and abroad. Encourage the Woman's Society to share all materials telling of Methodist Youth Fund projects.

As one of the adult workers with youth, you have a high privilege in helping to promote the quadrennial youth emphasis which was called for by the 1952 General Conference. "The purpose of this emphasis is to arouse the church to help all youth discover the will of God and live by it." The emphasis impells us to strengthen faith, win youth to Christ, and improve the MYF.

The new interdenominational plan for program areas will become effective in the MYF in October, 1953. The basic manuals and resource materials introducing the five program areas will be ready in the spring (watch youth periodicals for publication date.) You have an unusual opportunity to help the MYF in your church engage wholeheartedly in the Commission on Christian Outreach and "to know and accept their responsibility in the world-wide mission of the church."

You will wish to confer frequently with other adult leaders in the youth division concerning ways to acquaint the finest and ablest youth with the vocational possibilities in the wide field of church-related vocations.

As secretary of Youth Work you will carry out your responsibility within the framework of the MYF. At the same time you will keep the members of the Woman's Society informed about missionary activities in the MYF.

It is important to keep informed. Helpful resources are available in *Roundtable,*[5] *Workers With Youth,*[5] *The Methodist Youth Fund Bulletin,*[4] *How to Promote MYFund,*[4] THE METHODIST WOMAN and WORLD OUTLOOK.

We find incentive in the words of David Livingstone, medical missionary and friend of Africa as he said, "Anywhere, provided it be 'forward.' "

Cordially yours,

HELEN L. JOHNSON,

Secretary of Youth Work
Section of Education and Cultivation

[1] A list of publications on the work of the U.N. is available from the American Association for the U.N., 45 East 65th St., New York 21, N. Y.

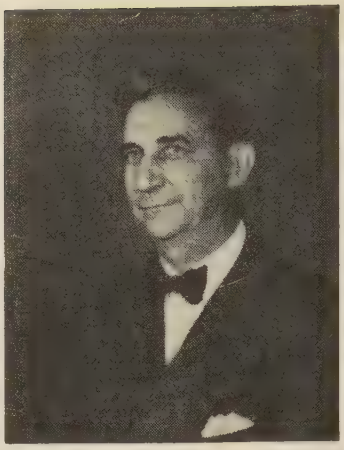
[2] Available from the Youth Department, Box 871, Nashville, Tenn.

[3] *Through a Knothole,* 75 cents. Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[4] Available from the Methodist Youth Fund, Box 871, Nashville, Tenn.

[5] Available from The Methodist Publishing House serving your territory.

New Editor



Dr. Henry C. Sprinkle, Jr., was elected editor of *World Outlook* at the quadrennial organizational meeting of the Board of Missions held at Lake Junaluska, North Carolina, last September.

A North Carolinian, Dr. Sprinkle has been associate editor of the magazine since 1949. Before that, he was editor for four years of the North Carolina *Christian Advocate*. Previously, he served Western North Carolina pastorates and was a chaplain in World War II.

Dr. Sprinkle succeeds Dr. Elmer T. Clark, who retired from the Board of Missions after thirty-four years of service to devote full time to his work as executive secretary of the World Methodist Council and the Association of Methodist Historical Societies.

***World Outlook* has co-editors. Miss Dorothy McConnell edits the woman's share of *World Outlook* and all other joint publications.**

OFFICIAL CORRESPONDENTS OF WORLD FEDERATION OF METHODIST WOMEN UNITS*

Algeria	Mrs. E. H. Douglas, 41 Ave Des Felibres, Tunis, Tunisia
Liberia	Mrs. T. V. A. Smith, Monrovia, Liberia, West Africa
Belgian Congo	Mrs. J. H. Maw, M M C C Minga, Via Lusambo, Congo Belge
Angola	Violet B. Crandall, Malange, Angola, West Africa
S. Rhodesia	Miss Lula Tubbs, Sunny Side Cottage, Mutambara, Southern Rhodesia
P. E. Africa	Mrs. Telma Zunquze, Box 41, Inhambane, Portuguese East Africa
Mexico	Sra. Olivia Zapata de Esparaza, Ave Hildalgo 85-1, Mexico D. F., Mexico
Cuba	Mrs. A. E. Fuster, Box 33, Santa Clara, Cuba
Panama	Mrs. L. M. Ficke, Instituto Pan-Americano, La Methodista, Apartado 1037, Panama, R. P.
Costa Rica	Sra. Hilda Vargas de Sosa, Apartado 858, San Jose, Costa Rica
Argentina	Mrs. Sella Callon, Rivadaira 5990, Buenos Aires, Argentina
Bolivia	Mrs. John Hallett, Cajon 9, La Paz, Bolivia
Peru	Sra. Silvia de Huaroto, Apartado 2144, Callas, Peru
Uruguay	Sra. Enrique C. de Ballock, Bvrd Ortigas 4489, Montevideo, Uruguay
Brazil	Mrs. Charles W. Clay, Caixa 2009, Sao Paulo, Brazil
Chile	Senorita Lidia Vargas, Casilla 2037, Santiago, Chile
Denmark	Fru. Helga Rosendahl, Lundevej, Svendborg, Denmark
Finland	Fru. Signe Nyqvist, Gustaf Adolfsgaten 6, Gamla Karleby, Finland
Norway	Miss Edith Skjoldmo, Niels Juelsgate 33, Oslo, Norway
Sweden	Miss L. Erickson, 59-61 Greoturegatan, Stockholm, Sweden
Czechoslovakia	Mrs. V. Vancura, Jecna 19, Prague 11, Czechoslovakia
Germany	Mrs. Alfons Pratsch, Brandestrasse 32, Hannover-Wallhausen, Germany
Switzerland	Mrs. Alice Sigg, 67 Badener Str, Zurich, Switzerland
Belgium	Mrs. W. G. Thongar, 5 Rue de Champ de Mars, Brussels, Belgium
India	Miss Ivy Childs, 22 Club Back Road, Byculla, Bombay, India
Philippines	Miss Saturnina Lara, Vigan, Ilocos Sur, Philippines
Korea	Mrs. Esther Hong Lee, Methodist Headquarters, 561-1 Soo Chung Dong, Pusan, Korea
Austria	Mrs. Hermine Dressler, Kalcherstrasse 3, St. Polten, North Austria
	Mrs. Ferdinand Mays, Trautsohngasse 18, Vienna 8, Austria
United States	Mrs. Paul Arrington, 1735 Piedmont St., Jackson, Miss.
Malaya	Mrs. Chew Hock Hin, Paya Lebar Methodist Church, Singapore Straits Settlements
Sumatra	Miss Freda Chadwick, Methodist Church, 42 Hakka St., Medan, Sumatra, Indonesia

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

JANUARY—*An Important Month in Missionary Education*

In Methodist churches across the country, wherever approved materials are followed, children will be studying missionary units during the first month of the new year. In church schools using the *Group Graded Lessons*, primary and junior boys and girls will take part in the study of a unit of work on *Africa*. In church schools using the *Closely Graded Courses* primary children will also study missionary units during January and February. "The World Friendship Bulletin," published in The Methodist Woman for December, 1952, gives detailed suggestions in regard to plans for the study and the lesson materials that will be used.

Additional Sessions

Leaders will wish to arrange additional sessions for January and February while missionary units are being considered in the Sunday church school. These materials are available:

FOR PRIMARIES: *Children of the Congo, by Lois Eddy McDonnell. Price, 50 cents. Or,**

***The Gray Eyes Family,** by Edith J. Agnew. Price, $1.25. Use with this *A Primary Teacher's Guide on American Indians and Human Rights,** by Edith J. Agnew. Price, 50 cents.**

FOR JUNIORS: *Making Friends in Africa, by Mildred Magnuson. Price, 50 cents. Or,**

***Yakima Boy,** by Grace W. McGavran. Price, $1.25. Use with this *A Junior Teacher's Guide on American Indians and Human Rights,** by Emily Ellis. Price, 50 cents.**

Resource Materials

For all of these missionary units in the regular church-school lesson materials, as well as in those for additional sessions, resources have been prepared that will greatly enrich the class sessions. Among these are the primary and junior story papers.

"In the primary story paper, *Pictures and Stories*," [1] says the editor of children's publications, "you will find a three-part story about the friendship of a missionary's son and a boy in the Congo—'Tonga and Jack,' by Esma Rideout Booth, with illustrations by Iris Beatty Johnson; simple directions for two games from the Congo with illustrations by Edith Cunnings; and a story about a boy in Liberia, by Charles Britt, and illustrated by Janet Smalley.

"In the junior story paper, *Trails for Juniors*,[1] you will find a three-part Congo story, 'Tembo and Maruwa,' by Esma Rideout Booth, with illustrations by Kurt Wiese as well as a picture spread on Africa, reviews of books about Africa, several African folk tales, games, and two fun-to-make articles."

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*Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Order from The Methodist Publishing House serving your territory. *Pictures and Stories* is 20 cents a quarter; single copy, $1.00 a year. *Trails for Juniors* is 25 cents a quarter; single copy, $1.25 a year.

Call to Prayer

IE WORLD DAY OF PRAYER
First Friday in Lent
FEBRUARY 20, 1953
Theme: "Walk as Children of Light"
—Ephesians 5:8

The "Call to Prayer" comes to this year from Africa sounded to rythm of the drums:

ne everybody, come everybody
pare to come to the house of God
ne, come, come—

e hour of worship is near
pare your bodies, prepare your earts
ne, let us worship the Lord.

n more than one hundred coun-es today people of many tribes d nations will lift their hearts to "Father of lights" praying that o the darkness of this world His ht may shine. In the early wn His children in the Fiji Is-ds will begin the circle of prayer ich will continue for more than enty-four hours until concluded St. Lawrence Island in the Arctic gions. Prayers of adoration, of nksgiving, of penitence, and of ercession will rise in a mighty orus, that in time of frustration d uncertainty, of despair and des-ation among individuals and na-ns, mankind will learn through rist to "walk as children of ht." Only thus shall we find the y to peace and brotherhood.

AYER:

We bow in worship before Thee, God, the Father of our Lord sus Christ and our Father. Thou Light and in Thee is no dark-ss at all. We bless Thee that we not need to walk in darkness, for en we follow Him who is the ght of the world we have the ht of life.

Shine into the hearts of Thy chil-en throughout the whole earth, pray Thee. Grant that by Thy ace and by obedience to Thy irit, we may be true followers of rist. So may Thy kingdom come d Thy will be done—and thus y there be peace among the na-ns. We ask it in the name of rist. Amen.

Circles WORSHIP AND PROGRAM SUGGESTIONS

Ambassadors for Christ

By OTTILIA DE O. CHAVES
President of the World Federation of Methodist Women

"Blessed are they which do hunger and thirst after righteousness"

HYMN: "O for a Heart to Praise My God" (*The Methodist Hymnal*, No. 370).

MEDITATION: The Beatitudes are the most amazing of the teachings of Jesus. They are a sketch of the qualifications required from the ambassadors for Christ. They are amazing because they are paradoxical. Who would think of requiring from an ambassador that he be *hungry* and *thirsty?* Yet, this is just what our Lord meant, because this hunger and thirst is for the highest of all gifts—righteousness. And unless the Christians feel in their hearts the same uneasiness that hunger and thirst bring to the physical body, they are not fitted for the task of bringing about the Kingdom of God.

Righteousness is the only thing men need to learn in order to have the consciousness of salvation for themselves and be able to guide into salvation their fellow men and to live with one another as children of God in peace, good will, and mercy.

No wonder the author of Proverbs 14:34 said: "Righteousness exalts a nation." [1]

For that very reason Jesus came to earth according to our text. Paul says that "we are ambassadors for Christ, God making his appeal through us. . . . For our sake he made him to be sin who knew no sin, so that in him we might become the *righteousness* of God." [1]

So we people called Christians are not only responsible for doing right but we are the very righteousness among men, as representatives of Christ who saved us from sin for that purpose.

May we never forsake our King and misrepresent our spiritual country by falling short of the qualifications required of an ambassador for Christ.

PRAYER

HYMN: "'Mid All the Traffic of the Ways" (*The Methodist Hymnal*, No. 341).

PROGRAM SUGGESTIONS:

Start the program by introducing Mrs. Chaves, who wrote the Meditation, as an Ambassador for Christ from Brazil. See page 5, July-August issue.

1. Ambassadors for Christ need to take their bearings now and then. January is inventory month. We are at the halfway point in the year's work. It would be time well spent to review the quadrennial emphases and to check the progress made by the circle in helping the Woman's Society to achieve the goals.

Presentation: Have five women high light the emphases using the following material:

We Will Seek to Grow as Christians—Emphasis 1, page 28, September issue.

We Will Seek to Bring Others—Emphasis 2, pages 30, 31, October issue.

A World Christian Church—Emphasis 3, page 32, November issue.

Using All the Available Resources for Peace—Emphasis 4, page 28, December issue.

We Will Proclaim the World Mission of the Church—Emphasis 5, page 28, this issue.

Discussion: After each presentation, discuss two questions briefly: What have we done in our circle concerning this emphasis? What more can we do?

Findings: Ask the secretary to record the findings and give a copy to the secretary of Promotion of the Woman's Society for presentation and discussion at the next Executive Committee meeting. This will help to give that committee a better picture of what the society as a whole is doing.

2. If you do not choose to follow the above suggestion, then have a review of the Article, "Methodist Social Center Serves Manila," from the January issue of *World Outlook*, plus high lights from Missionary Briefs, pages 11-14 of this issue, given in radio commentator style.

[1] *Revised Standard Version.* Used by permission of the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.

Program Building

By MRS. L. D. BOMAN

Interest center for any missionary program, World Community Day, or World Federation of Methodist Women, arranged by Vivian Alice Loberg
Base of white satin drapery, with overdrape of soft blue; dolls of all nations; two candles

Discussion by a Conference Vice-President and a District Vice-President after their return from Mount Sequoyah, 1952.

May be used in Seminars or District Meetings in Program Building.

(Mrs. Johnson *is seated, looking over some papers.* Mrs. Boman *enters room.* Mrs. Johnson *greets her.*)

MRS. J.: I am so glad you were able to go to Mount Sequoyah and get all of those good program suggestions from Mrs. Arrington and Mrs. Soulen.

MRS. B.: I am glad, too, not only for the information but for the inspiration, which is as necessary as the KNOW HOW of building good programs. Inspiration is the part which leads to action, and action was stressed over and over again: the program itself is only a means to an end.

MRS. J.: And inspiration leads to spiritual growth. As we grow we can see the needs of the community, the church, and the world and put Christian principles to work in our own communities.

MRS. B.: After all, the program is only a vehicle to enable our members to move in the direction for which we are organized, as set forth in the purpose of the Woman's Society of Christian Service. Remember the little story Mrs. Arrington told of how garden club members would feel cheated, if they went to their meeting and someone got up and gave a missionary program. Yet, sometimes Woman's Society programs are on Flower Arrangements, or some subject entirely foreign to the theme of the Woman's Society.

MRS. J.: Speaking of themes, don't you just love the one for this year, "PROCLAIM THE GOOD NEWS"?

MRS. B.: Yes, and we must be sure to tell our local vice-president how Mrs. Arrington and Mrs. Soulen emphasized the fact that planning and building a program should be a *group project,* and not be done by a single individual. Sometimes a chairman seems to forget that she has five good helpers, and that each one should make some contribution along her line of work in building the program for the year.

MRS. J.: The Committee on Program should arrange to have as many women as possible participate in the programs and not use "just the same old ones" and the committee should use a variety of ways in presenting the programs.

MRS. B.: I liked what Mrs. Arrington said about "Programs should be beautiful enough to haunt the memory," and so convincing because of their spiritual and intellectual facts, that they would eliminate prejudices in the heart and mind of the group; and that they should be so dynamic that action will come from it. You know, on the report blank the question is asked, "What action resulted from the program and study?" and the answer is usually left blank.

MRS. J.: Yes, we should stress *action* resulting from the program as well as study. The Program Book lists many possible actions. You noticed as the programs were developed by the women at Mount Sequoyah, emphasis was always placed on the action as a result of the program and study.

MRS. B.: Fine idea, too, for what good is it to study and inform ourselves of the needs of the world if we never do anything about it?

MRS. J.: Mrs. Arrington also said, "Programs are to a society what vitamins are to the body," and her acrostic on Vitality was good: V-ariety; I-nformation; T-imeliness; A-ctivity; L-ife; I-nspiration; T-alent; Y-outhfulness—Keep young by exploring new avenues of service.

MRS. B.: And you know it was also brought out that there was no difference in large or small groups in presenting *good programs.* Sometimes smaller societies think they just can't use the program material because they do not have enough women. I always have told them to adapt the program to their group, and I was glad to hear someone else say it.

MRS. J.: Yes, no blueprint can be made for all societies. There are too many differences in situations and environments; and the programs must be adapted to meet those needs and fit into certain situations.

MRS. B.: Well, it was a grand week. I got new ideas that will help me be a better district vice-president.

MRS. J.: This is what we need in our districts so that district vice-presidents may pass on suggestions and materials to the local societies.

We must not let the vice-president forget, too, that promoting the World Federation of Methodist Women is a part of her job as well as program building. We will have to do more about that this year, to give all our women a growing consciousness of their relationship to other Methodist women all over the world, and pray that peace may become a part of this "Good News."

et us call a meeting of our mittee on Program and give n some of the new ideas. I'll Mrs. Smith, vice-president, see if she can meet Monday. do want to do it before some hem get started on their vaca- s, or we lose our inspiration. *ils Mrs. Smith.*)

Irs. Smith, had you thought it calling your Committee on gram together to plan the pro- ns for next year? Oh, you've ight out the leaders? By your- ? Well, this really should be oup project! That is one pur- of the circles; to develop new ership, and we should be using n in the general programs. 'll try? Good. See you Monday, , at 2:30. We'll all read our gram material before that time.

IRS. B.: Poor Mrs. Smith! That ne reason it is so hard to get nen to accept the office of vice- ident; they feel that they have of the responsibility. *Really,* five good women to help, it is easy and enjoyable job. I'll call . White, the secretary of Mis- ary Education, and see if she meet Monday. (*Takes down receiver and dials.*)

Irs. White, can you meet with Committee on Program Mon- afternoon at 2:30? You're a member of the Committee on gram? Oh, but you are, my r! A very important member! know that the Committee on gram plans not only for the nthly programs but for the study ses and all other programs for Woman's Society, and of course 're interested in planning for r study classes, aren't you? And want to see that the programs the general meeting coincide the time you are having the roved studies. By planning with Committee on Program, it's so h easier and you have help! 'll be glad you have help? Well, think so. I would, too. See you nday afternoon, then. Good-by.

IRS. B.: You'd think by this e every secretary of Missionary ucation would know that she is important member of the Committee on Program, wouldn't you?

MRS. J.: I had better call Mrs. Jensen, secretary of Christian Social Relations and Local Church Activities. (*Calls Mrs. Jensen.*)

Mrs. Jensen, could you come to a meeting of the Committee on Program next Monday afternoon at 2:30? You'd planned to play bridge? Well, couldn't you do that another day? We had to find a time when five other busy church women could meet. You think you can? Oh, thank you, Mrs. Jensen. Methodist women are so nice to cooperate. What do I want you to do? Well, you are to help plan all of the programs and special days as well as circle programs for the Woman's Society next year, you know. You think it's a big job? Sure, I *know* it's a big job, but a very worth-while one; and your part is especially important since you direct and promote the work of the Woman's Society of Community Service, study community and world conditions, plan and guide the fellowship activities of the church, and recommend to the local society studies and action for it.

AUDIO-VISUALLY SPEAKING . . .

***"Puerto Rico—Land of Hunger and Hope"*[1] is a new color filmstrip, produced by the Department of Visual Education of the Methodist Board of Missions. It pictures Methodism's contribution to a better life for the island people. Sale price, $11.00; rental, $2.50. Records available in 33⅓ rpm and 78 rpm.**

***Erratum:* The film "We Hold These Truths"[1] rents for $8.00, rather than the price given in the list of materials in the July-August issue. This film is excellent background for the study on Home Missions and Human Rights.**

—ELIZABETH MARCHANT
Secretary of Visual Education

[1] Order from The Methodist Publishing House serving your territory.

You didn't know there was so much to your job? Oh, there's plenty to do in all of them! That's what makes the work of the Woman's Society so challenging to all thinking Methodist women. See you at 2:30 next Monday, then. Good-by.

MRS. B.: Do you think it is necessary for me to call Mrs. Adams, secretary of Literature and Publications? She *knows* she is on the Committee on Program. She has studied the Literature and Publications and is thoroughly familiar with all the material. I'll bet she has already ordered all of the free leaflets and other material that can be used in our programs. I'll see her at church Sunday, and tell her to meet with us Monday at 2:30!

MRS. J.: Isn't it wonderful to have women on the committee who have thought about their job, and planned for it before the meeting is called? What about Mrs. Robinson, secretary of Spiritual Life? I guess it will not be necessary to call her much beforehand, either; she lives her work every day, and is always ready to contribute her share to any program.

MRS. B.: Well, that leaves the secretary of Status of Women, who sometimes does not realize she is on the Committee on Program. I'll call Mrs. Hart. (*Dials.*) Mrs. Hart? How are you? Busy? Yes, we're all a *little* busy, but Mrs. Johnson and I, who went to Mount Sequoyah, got so many ideas for program building, that we want to share them with you in your meeting of the Committee on Program next Monday at 2:30 P.M. Can you come? Good! Bring along the results of your survey of the church women. We want to use as many women as possible.

MRS. J.: That is all of the women that are on the Committee on Program: vice-president, secretary of Missionary Education, secretary of Christian Social Relations, secretary of Literature and Publications, secretary of Spiritual Life, and secretary of Status of Women.

With that many good women to think and plan, we should have good programs.

MRS. C. C. LONG, *Circulation Manager*

7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.**

New Secretary

Mrs. J. S. Wood, Woodbine, Iowa, is the newly elected secretary of Literature and Publications for the North Central Jurisdiction. We are most happy to welcome her into our fellowship. She has had experience in literature promotion as secretary of Literature and Publications of the Iowa-Des Moines Conference.

At my request, Mrs. Wood wrote the following description of the Literature Style Show presented at the recent jurisdiction meeting by a most capable local committee under the direction of Mrs. J. H. Pannebaker, retiring jurisdiction secretary of Literature and Publications, who has rendered inestimable service. The script was written by Mrs. J. A. Owens, of Des Moines, conference secretary of Literature and Publications.

Literature Style Show Luncheon

By MRS. J. S. WOOD

Some three hundred guests were seated at tables appropriately decorated on the study book themes: *Africa; Home Missions and Human Rights; Toward Understanding the Bible;* with all the free literature supplementing the regular study books at each place. This was a very effective way to call attention to our three studies for 1952-53. Mrs. Rex White, a district secretary of Literature and Publications in the Des Moines Conference, was responsible for these decorations.

The speakers' table was distinguished by a parade of model hats displayed on stands down the center, the individual places being marked by miniature models on mats of cut-outs from free literature mounted on lace doilies. The individual place mats were samples of free literature pertaining to our work, all pinked and very colorful.

Practically all the guests at the speakers' table wore *Paris* creations made from our literature. Notable models were worn by Mrs. Thomas Pryor, jurisdiction secretary of Student Work, with a mortar-board tassel made of student literature and a stole of student recognition cards in blue. Mrs. J. M. DeVinney, jurisdiction secretary of Children's Work, wore a suitable poke bonnet decorated with Children's Work literature. Mrs. Roy Collins had a stovepipe hat which displayed lists of Supply Work askings and pictures of our work at home and abroad. The most outstanding creation was worn by the retiring jurisdiction secretary of Literature and Publications, Mrs. J. H. Pannebaker. Her hat was a real model, complete with quills showing no favoritism in the display of both THE METHODIST WOMAN and WORLD OUTLOOK. Many others wore creations, but space does not permit a description of all.

Group singing under the able leadership of Mrs. J. A. Owens, whose bandeau promoted THE METHODIST WOMAN, put us in a mood to promote our magazines and prepared us for the living models who passed before us showing THE METHODIST WOMAN of former years, in pencil-slim dress, followed by THE METHODIST WOMAN of today in a voluminous cape denoting the fullness of our present-day magazine. The WORLD OUTLOOK was prominently displayed on a model showing that to be really in style we must have both THE METHODIST WOMAN and WORLD OUTLOOK. The next model appeared in a basic dress with a Spiritual Life cape made from the contents of the Spiritual Life Packet and displaying the study book, *Toward Understanding the Bible.*

We learned that pockets are good this year, as a model passed with huge pockets filled with Program Book and Worship Booklet from the Program Packet and also the Spiritual Life Packet.

The scarf is in good taste, too, and this was further highlighted [illegible] the free field literature pinned [illegible] the edges pointing up our work [illegible] Africa. The model carried a co[illegible] of *African Heritage* and *Afric[illegible] Safari.*

Flying panels seem popular, [illegible] another model's flying panels we[illegible] literally covered with free literatu[illegible] supplementary to the study [illegible] *Home Missions and Human Rig[illegible]* She carried *These Rights We H[illegible]*

All those who had a part are [illegible] be complimented on this present[illegible] tion.

Style Show Script

By MRS. J. A. OWENS

NARRATOR: Today we are havi[illegible] a little Style Show. Probably y[illegible] have been wondering what ne[illegible] styles will be worn this year. Y[illegible] have been trying to find out if sui[illegible] will be tailored or the dressmake[illegible] style; whether skirts will be long [illegible] short, full or pencil-slim. Frank[illegible] for myself, I prefer the skirt wi[illegible] three gores in the back, because [illegible] will not bulge after you sit in [illegible] for hours or days; it will not cat[illegible] you at the knees when you step u[illegible] nor will it climb into your lap whe[illegible] you sit down! I notice that pocket[illegible] are much used, also boleros, scarf[illegible] and flying panels. So now, let u[illegible] see what the well-dressed Methodi[illegible] woman is wearing this year.

First, we have two models t[illegible] show you the contrast between th[illegible] old-fashioned METHODIST WOMA[illegible] and the present-day style.

(*First* THE METHODIST WOMA[illegible] *enters with covers of pre-194[illegible] issues pinned to her dress. Sh[illegible] carries a copy. She is a smal[illegible] slender woman. Second,* THE METHODIST WOMAN *enters wit[illegible] recent covers pinned to her dres[illegible] She carries a copy. She is a muc[illegible] larger, heavier woman.*)

You will see that THE METH[illegible]

WOMAN of today has the new ss, and that means that many pages have been added to the ine we had before the AD-. In fact, that one was small ain compared to the one we iow. That means more infor-a is included for the officers, deas and methods for carry-it their work; also, more in-ional reading about our naries everywhere for the *ye member* to enjoy. So you at *every* member should be a iber to THE METHODIST N.

ORLD OUTLOOK *enters; covers pinned to her dress and she ries a copy.)*

n't her pictures beautiful? D OUTLOOK is just full of r pictures, too; and it con-such interesting articles all the work our Methodist h, as well as just the Woman's y, is doing around the world. ler to be really in style this every member ought to sub-to BOTH magazines.

oman enters wearing a dark ss. She carries Spiritual Life ly book and guide.)

st of us like to own a basic that can be changed by adding nt accessories. The *basic* of our organization is the ual Life Cultivation, and we o have this part of our litera-ttractive as well as inspira-.

u will notice that our model rying a copy of our new study *Toward Understanding the* and the helps that go with it. society should use these. he *Prayer Calendar* that tells our missionaries are at work, gives their addresses and the of their birthdays, so that we end them a card as well as nber them daily in our rs.

w, let's see whether a bolero not add something to our dress.

cks up a bolero outlined all und with free Spiritual Life flets; hands it to the model, o puts it on.)

These Spiritual Life leaflets outlining the bolero are free and should be used in your Society. We have several different kinds, so use them freely.

Pockets are good this year, too —the larger the better.

(Picks up a belt to which is attached a large pocket. In it are a Spiritual Life Packet and a Program Packet. Model holds them up.)

The first contains assorted leaflets to help you with your devotions. The Program Packet certainly should be basic in every Woman's Society, but according to your reports, we have only a portion of our Societies using them. They are so interestingly planned, and so easy to use for programs in either large or small Societies.

The scarf is also very good this year, and no Society can get along without one. We use it on cool summer days, as well as to add warmth in winter.

(Scarf model enters, carrying study books on Africa and Guide. Pinned all around the edge of the scarf are free field leaflets on our work in Africa.)

We shall be studying Africa this year, and these are the books we shall need. We also have several good field leaflets, that are free, on our work in Africa; you will notice that our scarf is edged with them. Isn't it attractive? We also have interesting maps that you will want to use with this study, *African Heritage.*

(Flying Panels model enters. She carries study books on Home Missions and Human Rights, *supplementary books, and* A Guide. *Pinned to the two panels that are attached at the waistline are free leaflets to be used with this study.)*

We are all interested in human rights for every individual. To be effective, our interest must begin with ourselves and then extend out to others everywhere; just as the flying panels on our model are fastened at her waistline and then extend downward and outward. You see here the study book on the course, *These Rights We Hold,* and the supplementary book with the intriguing title, *Accent on Liberty,* and the *Guide* for the study. And, outlining the flying panels are free leaflets that we shall be reading ourselves and giving out to our members.

(Enter woman wearing a lovely formal dress, bright red if possible.)

Every woman needs that one special, once-a-year outfit for the finest party of the year. Something that may be seen in a fresher version every season, yet never becomes outdated.

(As model revolves slowly, we see pinned to her back the cover of the Twelfth Annual Report.)

Notice that this is the Annual Report, titled *Christian Foundations,* the twelfth such report published. Maybe in the same old form, but with a new slant for this season; familiar and comfortable as an old friend, yet just the thing for a lift to the spirits of the wearer —or reader.

These, I believe, are the *very newest changes* in the styles for this year. But there are many other new things, too, that every Methodist woman will want to see, buy, and use. All the new details may be seen and studied at our Style Center—the literature tables—where we will be glad to welcome each one of you, and discuss with you the new style features and how you can adapt them to your own particular figure. And if we do not have your size in stock, we will order immediately from our large Style Center, our Literature Headquarters* in Cincinnati. You may have a free copy of our Style Book —the *Catalogue.* (*Holds one up.*) It is not very large, but it is important for you to have so you may study all the new style changes.

Now, let me thank our models and invite you again to visit our Style Center. This *is* important if you would be a well-dressed Methodist woman—with a world outlook.

*Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

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Book Reviews

ANDBOOK FOR MINISTERS' IVES,[1] by Welthy Honsinger isher. (Woman's Press, $2.00)

A handbook for wives? Cer- inly, for organizing a home, par- cularly such a specialized one, is r more difficult and important an organizing a Woman's Society, r which innumerable handbooks e written.

Valuable not only for ministers' ives, but also for anyone wanting sight and understanding into a inister's life and problems, the ndbook is unique in purpose and mprehensive in scope. Mrs. Fish- 's experience as a minister's wife as enabled her to write a practical nd inspirational guide which deals ith problems ranging from special iquette at table or reception to dvice on "how to live in a gold- sh bowl." The author's previous riting experience enables her to se economy and humor in a style sily readable. At times the topics re treated somewhat summarily, ut it is a considerable job to com- ress that amount of subject matter to 135 pages.

Give the book to your minister's ife. She will appreciate and use it.

—*Reviewed by* Beth Clemes

HE CHRISTIAN READER,[1] mpiled and edited by Stanley I. tuber. (Association Press, $4.75)

A religious anthology is often thought to be dull and doctrinal, but in *The Christian Reader,* Stanley I. Stuber has succeeded in compiling a wide range of religious literature which is both universal and challenging in appeal. Thirty-two authors of the finest Christian thoughts expressed in writing are arranged chronologically to indicate the religious development from the first foundations to the awakening of practical Christianity. Each author is prefaced by a biographical note. Each selection is captioned according to its subject matter.

This book offers all the advantages of a carefully selected religious library in a compact, easily accessible form. It is an opportunity for self-education which no one can afford to miss.

—*Reviewed by* Beth Clemes

* * *

ALONG THE AFRICAN PATH,* by Dorothy McConnell, editor of *World Outlook.* (Board of Missions, 50 cents)

Along the African Path is the account of what an alert observer saw, heard, and felt during a three-months' sojourn in the rapidly changing continent of Africa. There is a fascinating beauty about Africa and her people which has been captured and skillfully depicted.

Miss McConnell has an unusual ability to see beyond the obvious. Her practice of interviewing members of all racial, social, and professional groups gives her an insight into the community life rarely acquired by travelers. Her experience in other mission fields provided her with a wealth of background for penetrating below the surface of Africa's complex problems.

Miss McConnell has written sympathetically of the Methodist mission program as it is carried on in the six annual conferences south of the Sahara. She has many good things to say of the developing church in each of the areas.

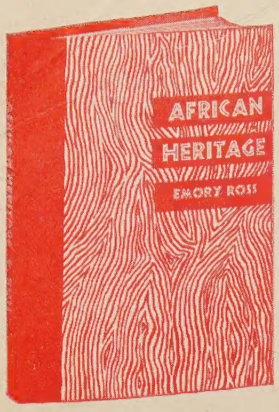
In a pleasing style of writing, Miss McConnell has given us one of the best available glimpses of what our church is doing in Africa. This book should be read by all Methodists who wish to be well informed.

—*Reviewed by* Dr. Ralph A. Dodge, *Administrative Secretary for Africa, Division of World Missions, Board of Missions.*

[1] Available from The Methodist Publishing House serving your territory.

*Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

APPROVED STUDIES 1952-1953



Theme: Africa

African Heritage. By Emory Ross. Dr. Ross has been directly concerned with mission affairs in Africa since 1912. He is widely known for his understanding of Africa's problems. His is an authoritative study. Illustrated with pictorial maps. $1.25.

Africans on Safari. By Leslie C. Sayre. Dr. Sayre was formerly a missionary in the Belgian Congo. He calls his book *Africans on Safari* because the Africans are making the safari, instead of Europeans or Americans. An inspiring spiritual trek is described in these fascinating stories in this reading book to be used with the above approved study. It is illustrated by William F. P. Burton and has an attractive full-color cover. $1.25.

Guide for Adults on Africa. By Margaret Shannon. Prepared in the inimitable style of this author, the plans become a fascinating study, as we learn with Miss Shannon how to use and present *African Heritage, Africans on Safari,* and *This Is Africa.* 50 cents.

Supplementary Materials:

I Love the Trail. By John McKendree Springer. A love story of Africa and the Africans entwined throughout the life of Helen Emily Springer. $1.50.

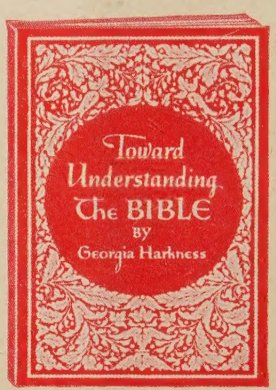
Nyadiri Babies. By Alice E. Whitney. A delightful collection of African baby stories, beautifully illustrated. A delightful gift for this African year. 75 cents.

Dreams Come True. By Newell S. Booth. Excellent leaflet on Africa. Free for postage.

The Christian Home in Africa. By Mrs. Emory Ross. Free for postage.

Theme: Home Missions and Human Rights

These Rights We Hold. By Fred L. Brownlee. In this approved study the author, who has devoted his life to working with problems of human rights, traces the course of human rights through the Old and New Testaments, up through the Renaissance, the Reformation, and the immigrations to America. $1.25.

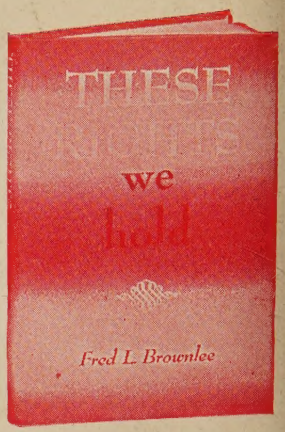


Accent on Liberty. Edited by Mabel M. Sheibley. Twelve true stories of home missions in action are concerned with people struggling to achieve basic human rights. $1.25.

Guide for Adults on Home Missions and Human Rights. By Earl F. Zeigler. Study outlines and program suggestions based on *These Rights We Hold, Accent on Liberty,* and *Human Crisis in the Kingdom of Coal.* 50 cents.

Supplementary Materials:

Human Crisis in the Kingdom of Coal. By Richard C. Smith. The question of human rights and the relationship to it of home missions receives an arresting analysis of the coal miner's plight. $1.25.



You Hold the Key to Human Rights. A very practical pamphlet for use by teachers and individual students. A responsibility challenge and a methods book. 50 cents.

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Theme: Preface to Bible Study

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